

Dhruva Mahārāja's līlā from Śrīmad-Bhāgavatam

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This book is a compilation of Dhruva Mahārāja's līlā from Śrī-mad-Bhāgavatam (Bhāgavata Purāṇa), Canto 4: The Creation of the Fourth Order:

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The next volume will have the continued description of the descendants of Dhruva Mahārāja from Śrīmad-Bhāgavatam Canto 4 The Creation of the Fourth Order:

CHAPTER FOURTEEN: The Story of King Vena

This book is compiled from the writings of our guru, His Divine Grace Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad A.C. Bhaktivedanta Svamī Prabhupāda. This book also follows Śrīla Prabhupāda's system, giving the original verse, its English transliteration, word-for-word Sanskrit-English equivalents, translations and purports. Which makes the book very authentic and scholarly, and makes the meaning self-evident.

Dedicated to Śrī Śrī Rādhā-Śyāmasundara, Śrī Śrī Gaura-Nityānandasundara, Śrī Śrī Mahā-Lakṣmī-Viṣṇu & Śrīla Prabhupāda.

Śrī Śrī Rādhā-Śyāmasundara's dāsa

Dāmodara Svarūpa

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Pāṇḍava Nirjala-ekādaśī

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Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) Canto 4: The Creation of the Fourth Order

CHAPTER EIGHT

Dhruva Mahārāja Leaves Home for the Forest

ŚB 4.8.1

मैत्रेय उवाच
सनकाद्या नारदश्च ऋभुर्हंसोऽरुणिर्यतिः ।
नैते गृहान् ब्रह्मसुता ह्यावसन्नूर्ध्वरेतसः ॥ १ ॥

maitreya uvāca
sanakādyā nāradaś ca
ṛbhur haṁso 'ruṇir yatiḥ
naite gṛhān brahma-sutā
hy āvasann ūrdhva-retasaḥ

Synonyms

maitreyaḥ uvāca — Maitreya said; *sanaka-ādyāḥ* — those headed by Sanaka; *nāradaḥ* — Nārada; *ca* — and; *ṛbhuḥ* — Ṛbhu; *haṁsaḥ* — Haṁsa; *aruṇiḥ* — Aruṇi; *yatiḥ* — Yati; *na* — not; *ete* — all these; *gṛhān* — at home; *brahma-sutāḥ* — sons of Brahmā; *hi* — certainly; *āvasan* — did live; *ūrdhva-retasaḥ* — unadulterated celibates.

Translation

The great sage Maitreya said: The four great Kumāra sages headed by Sanaka, as well as Nārada, Ṛbhu, Haṁsa, Aruṇi and Yati, all sons of Brahmā, did not live at home, but became ūrdhva-retā, or naiṣṭhika-brahmacārīs, unadulterated celibates.

Purport

The system of *brahmacarya* has been current since the birth of Brahmā. A section of the population, especially male, did not marry at all. Instead of allowing their semen to be driven downwards, they used to lift the semen up to the brain. They are called *ūrdhva-retasaḥ,* those who lift up. Semen is so important that if, by the yogic process, one can lift the semen up to the brain, he can perform wonderful work — one's memory is enabled to act very swiftly, and the duration of life is increased. *Yogīs* can thus perform all kinds of austerity with steadiness and be elevated to the highest perfectional stage, even to the spiritual world. Vivid examples of *brahmacārīs* who accepted this principle of life are the four sages Sanaka, Sanandana, Sanātana and Sanat-kumāra, as well as Nārada and others.

Another significant phrase here is *naite gṛhān hy āvasan,* "they did not live at home." *Gṛha* means "home" as well as "wife." In fact, "home" means wife; "home" does not mean a room or a house. One who lives with a wife lives at home; otherwise, a *sannyāsī* or *brahmacārī,* even though he may live in a room or in a house, does not live at home. That they did not live at home means that they did not accept a wife, and so there was no question of their discharging semen. Semen is meant to be discharged when one has a home, a wife and the intention to

beget children; otherwise there is no injunction for discharging semen. These principles were followed from the beginning of creation, and such *brahmacārīs* never created progeny. This narration has dealt with the descendants of Lord Brahmā from Manu's daughter Prasūti. Prasūti's daughter was Dākṣāyaṇī, or Satī, in relation to whom the story of the Dakṣa *yajña* was narrated. Maitreya is now explaining about the progeny of the sons of Brahmā. Out of the many sons of Brahmā, the *brahmacārī* sons headed by Sanaka and Nārada did not marry at all, and therefore there is no question of narrating the history of their descendants.

ŚB 4.8.2

मृषाधर्मस्य भार्यासीद्दम्भं मायां च शत्रुहन् ।
असूत मिथुनं तत्तु निऋर्तिर्जगृहेऽप्रजः ॥ २ ॥

mṛṣādharmasya bhāryāsīd
dambhaṁ māyāṁ ca śatru-han
asūta mithunaṁ tat tu
nirṛtir jagṛhe 'prajaḥ

Synonyms

mṛṣā — Mṛṣā; *adharmasya* — of Irreligion; *bhāryā* — wife; *āsīt* — was; *dambham* — Bluffing; *māyām* — Cheating; *ca* — and; *śatru-han* — O slayer of enemies; *asūta* — produced; *mithunam* — combination; *tat* — that; *tu* — but; *nirṛtiḥ* — Nirṛti; *jagṛhe* — took; *aprajaḥ* — being childless.

Translation

Another son of Lord Brahmā was Irreligion, whose wife's name was Falsity. From their combination were born two demons named Dambha, or Bluffing, and Māyā, or Cheating. These two demons were taken by a demon named Nirṛti, who had no children.

Purport

It is understood herein that Adharma, Irreligion, was also a son of Brahmā, and he married his sister Mṛṣā. This is the beginning of sex life between brother and sister. This unnatural combination of sex life can be possible in human society only where there is Adharma, or Irreligion. It is understood that in the beginning of creation Brahmā created not only saintly sons like Sanaka, Sanātana and Nārada but also demoniac offspring like Nirṛti, Adharma, Dambha and Falsity. Everything was created by Brahmā in the beginning. Regarding Nārada, it is understood that because his previous life was very pious and his association very good, he was born as Nārada. Others were also born in their own capacities, according to their backgrounds. The law of *karma* continues birth after birth, and when there is a new creation, the same *karma* comes back with the living entities. They are born in different capacities according to *karma* even though their father is originally Brahmā, who is the exalted qualitative incarnation of the Supreme Personality of Godhead.

ŚB 4.8.3

तयोः समभवल्लोभो निकृतिश्च महामते ।
ताभ्यां क्रोधश्च हिंसा च यद्दुरुक्तिः स्वसा कलिः ॥ ३ ॥

tayoḥ samabhaval lobho

nikṛtiś ca mahā-mate
tābhyāṁ krodhaś ca hiṁsā ca
yad duruktiḥ svasā kaliḥ

Synonyms

tayoḥ — those two; *samabhavat* — were born; *lobhaḥ* — Greed; *nikṛtiḥ* — Cunning; *ca* — and; *mahā-mate* — O great soul; *tābhyām* — from both of them; *krodhaḥ* — Anger; *ca* — and; *hiṁsā* — Envy; *ca* — and; *yat* — from both of whom; *duruktiḥ* — Harsh Speech; *svasā* — sister; *kaliḥ* — Kali.

Translation

Maitreya told Vidura: O great soul, from Dambha and Māyā were born Greed and Nikṛti, or Cunning. From their combination came children named Krodha [Anger] and Hiṁsā [Envy], and from their combination were born Kali and his sister Durukti (Harsh Speech).

ŚB 4.8.4

दुरुक्तौ कलिराधत्त भयं मृत्युं च सत्तम ।
तयोश्च मिथुनं जज्ञे यातना निरयस्तथा ॥ ४ ॥

duruktau kalir ādhatta
bhayaṁ mṛtyuṁ ca sattama
tayoś ca mithunaṁ jajñe
yātanā nirayas tathā

Synonyms

duruktau — in Durukti; *kaliḥ* — Kali; *ādhatta* —

produced; *bhayam* — Fearfulness; *mṛtyum* — Death; *ca* — and; *sat-tama* — O greatest of all good men; *tayoḥ* — of those two; *ca* — and; *mithunam* — by combination; *jajñe* — were produced; *yātanā* — Excessive Pain; *nirayaḥ* — Hell; *tathā* — as well.

Translation

O greatest of all good men, by the combination of Kali and Harsh Speech were born children named Mṛtyu (Death) and Bhīti (Fear). From the combination of Mṛtyu and Bhīti came children named Yātanā (Excessive Pain) and Niraya (Hell).

ŚB 4.8.5

सङ्ग्रहेण मयाख्यात: प्रतिसर्गस्तवानघ ।
त्रि: श्रुत्वैतत्पुमान् पुण्यं विधुनोत्यात्मनो मलम् ॥ ५ ॥

saṅgraheṇa mayākhyātaḥ
pratisargas tavānagha
triḥ śrutvaitat pumān puṇyaṁ
vidhunoty ātmano malam

Synonyms

saṅgraheṇa — in summary; *mayā* — by me; *ākhyātaḥ* — is explained; *pratisargaḥ* — cause of devastation; *tava* — your; *anagha* — O pure one; *triḥ* — three times; *śrutvā* — having heard; *etat* — this description; *pumān* — one who; *puṇyam* — piety; *vidhunoti* — washes off; *ātmanaḥ* — of the soul; *malam* — contamination.

Translation

My dear Vidura, I have summarily explained the causes of devastation. One who hears this description three times attains piety and washes the sinful contamination from his soul.

Purport

The creation takes place on the basis of goodness, but devastation takes place because of irreligion. That is the way of material creation and devastation. Here it is stated that the cause of devastation is Adharma, or Irreligion. The descendants of Irreligion and Falsity, born one after another, are Bluffing, Cheating, Greed, Cunning, Anger, Envy, Quarrel, Harsh Speech, Death, Fear, Severe Pain and Hell. All these descendants are described as signs of devastation. If a person is pious and hears about these causes of devastation, he will feel hatred for all these, and that will cause his advancement in a life of piety. Piety refers to the process of cleansing the heart. As recommended by Lord Caitanya, one has to cleanse the dust from the mirror of the mind, and then advancement on the path of liberation begins. Here also the same process is recommended. *Malam* means "contamination." We should learn to despise all the causes of devastation, beginning from irreligion and cheating, and then we shall be able to make advancement in a life of piety. The possibility of our attaining Kṛṣṇa consciousness will be easier, and we shall not be subjected to repeated devastation. The present life is repeated birth and death, but if we seek the path of liberation, we may be saved from repeated suffering.

ŚB 4.8.6

अथातः कीर्तये वंशं पुण्यकीर्तेः कुरूद्वह ।

स्वायम्भुवस्यापि मनोर्हरेरंशांशजन्मनः ॥ ६ ॥

athātaḥ kīrtaye vaṁśaṁ
puṇya-kīrteḥ kurūdvaha
svāyambhuvasyāpi manor
harer aṁśāṁśa-janmanaḥ

Synonyms

atha — now; *ataḥ* — hereafter; *kīrtaye* — I shall describe; *vaṁśam* — dynasty; *puṇya-kīrteḥ* — celebrated for virtuous activities; *kuru-udvaha* — O best of the Kurus; *svāyambhuvasya* — of Svāyambhuva; *api* — even; *manoḥ* — of the Manu; *hareḥ* — of the Personality of Godhead; *aṁśa* — plenary expansion; *aṁśa* — part of; *janmanaḥ* — born of.

Translation

Maitreya continued: O best of the Kuru dynasty, I shall now describe to you the descendants of Svāyambhuva Manu, who was born of a part of a plenary expansion of the Supreme Personality of Godhead.

Purport

Lord Brahmā is a powerful expansion of the Supreme Personality of Godhead. Although Brahmā is *jīva-tattva,* he is empowered by the Lord, and therefore he is considered a plenary expansion of the Supreme Godhead. Sometimes it happens that when there is no suitable living being to be empowered to act as Brahmā, the Supreme Lord Himself appears as Brahmā. Brahmā is the plenary expansion of the Supreme Personality of Godhead, and

Svāyambhuva Manu was the direct son of Brahmā. The great sage Maitreya is now going to explain about the descendants of this Manu, all of whom are widely celebrated for their pious activities. Before speaking of these pious descendants, Maitreya has already described the descendants of impious activities, representing anger, envy, unpalatable speech, quarrel, fear and death. Purposely, therefore, he is next relating the history of the life of Dhruva Mahārāja, the most pious king within this universe.

<u>ŚB 4.8.7</u>

प्रियव्रतोत्तानपादौ शतरूपापतेः सुतौ ।
वासुदेवस्य कलया रक्षायां जगतः स्थितौ ॥ ७ ॥

priyavratottānapādau
śatarūpā-pateḥ sutau
vāsudevasya kalayā
rakṣāyāṁ jagataḥ sthitau

Synonyms

priyavrata — Priyavrata; *uttānapādau* — Uttānapāda; *śatarūpā-pateḥ* — of Queen Śatarūpā and her husband, Manu; *sutau* — the two sons; *vāsudevasya* — of the Supreme Personality of Godhead; *kalayā* — by plenary expansion; *rakṣāyām* — for the protection; *jagataḥ* — of the world; *sthitau* — for the maintenance.

Translation

Svāyambhuva Manu had two sons by his wife, Śatarūpā, and

the names of the sons were Uttānapāda and Priyavrata. Because both of them were descendants of a plenary expansion of Vāsudeva, the Supreme Personality of Godhead, they were very competent to rule the universe to maintain and protect the citizens.

Purport

It is said that these two kings, Uttānapāda and Priyavrata, were specifically empowered by the Supreme Personality of Godhead, unlike the great King Ṛṣabha, who was the Supreme Personality of Godhead Himself.

ŚB 4.8.8

जाये उत्तानपादस्य सुनीतिः सुरुचिस्तयोः ।
सुरुचिः प्रेयसी पत्युर्नेतरा यत्सुतो ध्रुवः ॥ ८ ॥

jāye uttānapādasya
sunītiḥ surucis tayoḥ
suruciḥ preyasī patyur
netarā yat-suto dhruvaḥ

Synonyms

jāye — of the two wives; *uttānapādasya* — of King Uttānapāda; *sunītiḥ* — Sunīti; *suruciḥ* — Suruci; *tayoḥ* — of both of them; *suruciḥ* — Suruci; *preyasī* — very dear; *patyuḥ* — of the husband; *na itarā* — not the other; *yat* — whose; *sutaḥ* — son; *dhruvaḥ* — Dhruva.

Translation

King Uttānapāda had two queens, named Sunīti and Suruci. Suruci was much more dear to the King; Sunīti, who had a son named Dhruva, was not his favorite.

Purport

The great sage Maitreya wanted to describe the pious activities of the kings. Priyavrata was the first son of Svāyambhuva Manu, and Uttānapāda was the second, but the great sage Maitreya immediately began to speak of Dhruva Mahārāja, the son of Uttānapāda, because Maitreya was very eager to describe pious activities. The incidents in the life of Dhruva Mahārāja are very attractive for devotees. From his pious actions, one can learn how one can detach himself from material possessions and how one can enhance one's devotional service by severe austerities and penances. By hearing the activities of pious Dhruva, one can enhance one's faith in God and can directly connect with the Supreme Personality of Godhead, and thus one can very soon be elevated to the transcendental platform of devotional service. The example of Dhruva Mahārāja's austerities can immediately generate a feeling of devotional service in the hearts of the hearers.

ŚB 4.8.9

एकदा सुरुचेः पुत्रमङ्कमारोप्य लालयन् ।
उत्तमं नारुरुक्षन्तं ध्रुवं राजाभ्यनन्दत ॥ ९ ॥

ekadā suruceḥ putram
aṅkam āropya lālayan
uttamaṁ nārurukṣantaṁ
dhruvaṁ rājābhyanandata

Synonyms

ekadā — once upon a time; *suruceḥ* — of Queen Suruci; *putram* — the son; *aṅkam* — on the lap; *āropya* — placing; *lālayan* — while patting; *uttamam* — Uttama; *na* — did not; *āruruksạntam* — trying to get on; *dhruvam* — Dhruva; *rājā* — the King; *abhyanandata* — welcome.

Translation

Once upon a time, King Uttānapāda was patting the son of Suruci, Uttama, placing him on his lap. Dhruva Mahārāja was also trying to get on the King's lap, but the King did not very much welcome him.

ŚB 4.8.10

तथा चिकीर्षमाणं तं सपत्न्यास्तनयं ध्रुवम् ।
सुरुचिः शृण्वतो राज्ञः सेर्ष्यमाहातिगर्विता ॥ १० ॥

tathā cikīrṣamāṇaṁ taṁ
sapatnyās tanayaṁ dhruvam
suruciḥ śṛṇvato rājñaḥ
serṣyam āhātigarvitā

Synonyms

tathā — thus; *cikīrṣamāṇam* — the child Dhruva, who was trying to get up; *tam* — unto him; *sa-patnyāḥ* — of her co-wife (Sunīti); *tanayam* — son; *dhruvam* — Dhruva; *suruciḥ* — Queen Suruci; *śṛṇvataḥ* — while hearing; *rājñaḥ* — of the King; *sa-īrṣyam* — with envy; *āha* — said; *atigarvitā* — being

too proud.

Translation

While the child, Dhruva Mahārāja, was trying to get on the lap of his father, Suruci, his stepmother, became very envious of the child, and with great pride she began to speak so as to be heard by the King himself.

Purport

The King, of course, was equally affectionate toward both his sons, Uttama and Dhruva, so he had a natural inclination to take Dhruva, as well as Uttama, on his lap. But because of his favoritism towards his queen Suruci, he could not welcome Dhruva Mahārāja, despite his feelings. King Uttānapāda's feeling was understood by Suruci, and therefore with great pride she began to speak about the King's affection for her. This is the nature of woman. If a woman understands that her husband regards her as a favorite and is especially affectionate to her, she takes undue advantage. These symptoms are visible even in such an elevated society as the family of Svāyambhuva Manu. Therefore it is concluded that the feminine nature of woman is present everywhere.

<u>ŚB 4.8.11</u>

न वत्स नृपतेर्धिष्ण्यं भवानारोढुमर्हति ।
न गृहीतो मया यत्त्वं कुक्षावपि नृपात्मजः ॥ ११ ॥

na vatsa nṛpater dhiṣṇyaṁ
bhavān āroḍhum arhati

na gṛhīto mayā yat tvaṁ
kukṣāv api nṛpātmajaḥ

Synonyms

na — not; *vatsa* — my dear child; *nṛpateḥ* — of the King; *dhiṣṇyam* — seat; *bhavān* — yourself; *āroḍhum* — to get on; *arhati* — deserve; *na* — not; *gṛhītaḥ* — taken; *mayā* — by me; *yat* — because; *tvam* — you; *kukṣau* — in the womb; *api* — although; *nṛpa-ātmajaḥ* — son of the King.

Translation

Queen Suruci told Dhruva Mahārāja: My dear child, you do not deserve to sit on the throne or on the lap of the King. Surely you are also the son of the King, but because you did not take your birth from my womb, you are not qualified to sit on your father's lap.

Purport

Queen Suruci very proudly informed Dhruva Mahārāja that to be the King's son was not the qualification for sitting on the lap or throne of the King. Rather, this privilege was dependent on one's having taken birth from her womb. In other words, she indirectly informed Dhruva Mahārāja that although he happened to be born of the King, he was considered an illegitimate son because of his birth from the womb of the other queen.

ŚB 4.8.12

बालोऽसि बत नात्मानमन्यस्त्रीगर्भसम्भृतम् ।

नूनं वेद भवान् यस्य दुर्लभेऽर्थे मनोरथः ॥ १२ ॥

bālo 'si bata nātmānam
anya-strī-garbha-sambhṛtam
nūnaṁ veda bhavān yasya
durlabhe 'rthe manorathaḥ

Synonyms

bālaḥ — child; *asi* — you are; *bata* — however; *na* — not; *ātmānam* — my own; *anya* — other; *strī* — woman; *garbha* — womb; *sambhṛtam* — born by; *nūnam* — however; *veda* — just try to know; *bhavān* — yourself; *yasya* — of which; *durlabhe* — unapproachable; *arthe* — matter; *manaḥ-rathaḥ* — desirous.

Translation

My dear child, you are unaware that you were born not of my womb but of another woman. Therefore you should know that your attempt is doomed to failure. You are trying to fulfill a desire which is impossible to fulfill.

Purport

The small child, Dhruva Mahārāja, was naturally affectionate toward his father, and he did not know that there was a distinction between his two mothers. This distinction was pointed out by Queen Suruci, who informed him that since he was a child he did not understand the distinction between the two queens. This is another statement of Queen Suruci's pride.

ŚB 4.8.13

तपसाराध्य पुरुषं तस्यैवानुग्रहेण मे ।
गर्भे त्वं साधयात्मानं यदीच्छसि नृपासनम् ॥ १३ ॥

tapasārādhya puruṣaṁ
tasyaivānugraheṇa me
garbhe tvaṁ sādhayātmānaṁ
yadīcchasi nṛpāsanam

Synonyms

tapasā — by austerities; *ārādhya* — having satisfied; *puruṣam* — the Supreme Personality of Godhead; *tasya* — by His; *eva* — only; *anugraheṇa* — by the mercy of; *me* — my; *garbhe* — in the womb; *tvam* — you; *sādhaya* — place; *ātmānam* — yourself; *yadi* — if; *icchasi* — you desire; *nṛpa-āsanam* — on the throne of the King.

Translation

If you at all desire to rise to the throne of the King, then you have to undergo severe austerities. First of all you must satisfy the Supreme Personality of Godhead, Nārāyaṇa, and then, when you are favored by Him because of such worship, you shall have to take your next birth from my womb.

Purport

Suruci was so envious of Dhruva Mahārāja that she indirectly asked him to change his body. According to her, first of all he had to die, then take his next body in her womb, and only then would it be possible for Dhruva Mahārāja to ascend the throne

of his father.

ŚB 4.8.14

मैत्रेय उवाच
मातुः सपत्न्याः स दुरुक्तिविद्धः
श्वसन् रुषा दण्डहतो यथाहिः ।
हित्वा मिषन्तं पितरं सन्नवाचं
जगाम मातुः प्ररुदन् सकाशम् ॥ १४ ॥

maitreya uvāca
mātuḥ sapatnyāḥ sa durukti-viddhaḥ
śvasan ruṣā daṇḍa-hato yathāhiḥ
hitvā miṣantaṁ pitaraṁ sanna-vācaṁ
jagāma mātuḥ prarudan sakāśam

Synonyms

maitreyaḥ uvāca — the great sage Maitreya said; *mātuḥ* — of his mother; *sa-patnyāḥ* — of the co-wife; *saḥ* — he; *durukti* — harsh words; *viddhaḥ* — being pierced by; *śvasan* — breathing very heavily; *ruṣā* — out of anger; *daṇḍa-hataḥ* — struck by a stick; *yathā* — as much as; *ahiḥ* — a snake; *hitvā* — giving up; *miṣantam* — simply looking over; *pitaram* — his father; *sanna-vācam* — silently; *jagāma* — went; *mātuḥ* — to his mother; *prarudan* — weeping; *sakāśam* — near.

Translation

The sage Maitreya continued: My dear Vidura, as a snake, when struck by a stick, breathes very heavily, Dhruva Mahārāja, hav-

ing been struck by the strong words of his stepmother, began to breathe very heavily because of great anger. When he saw that his father was silent and did not protest, he immediately left the palace and went to his mother.

ŚB 4.8.15

तं निःश्वसन्तं स्फुरिताधरोष्ठं
सुनीतिरुत्सङ्ग उदूह्य बालम् ।
निशम्य तत्पौरमुखान्नितान्तं
सा विव्यथे यद्गदितं सपत्न्या ॥ १५ ॥

taṁ niḥśvasantaṁ sphuritādharoṣṭhaṁ
sunītir utsaṅga udūhya bālam
niśamya tat-paura-mukhān nitāntaṁ
sā vivyathe yad gaditaṁ sapatnyā

Synonyms

tam — him; *niḥśvasantam* — heavily breathing; *sphurita* — trembling; *adhara-oṣṭham* — upper and lower lips; *sunītiḥ* — Queen Sunīti; *utsaṅge* — on her lap; *udūhya* — lifting; *bālam* — her son; *niśamya* — after hearing; *tat-paura-mukhāt* — from the mouths of other inhabitants; *nitāntam* — all descriptions; *sā* — she; *vivyathe* — became aggrieved; *yat* — that which; *gaditam* — spoken; *sa-patnyā* — by her co-wife.

Translation

When Dhruva Mahārāja reached his mother, his lips were trembling in anger, and he was crying very grievously. Queen

Sunīti immediately lifted her son onto her lap, while the palace residents who had heard all the harsh words of Suruci related everything in detail. Thus Sunīti also became greatly aggrieved.

ŚB 4.8.16

सोत्सृज्य धैर्यं विललाप शोक
दावाग्निना दावलतेव बाला ।
वाक्यं सपत्न्याः स्मरती सरोज
श्रिया दृशा बाष्पकलामुवाह ॥ १६ ॥

sotsṛjya dhairyaṁ vilalāpa śoka-
dāvāgninā dāva-lateva bālā
vākyaṁ sapatnyāḥ smaratī saroja-
śriyā dṛśā bāṣpa-kalām uvāha

Synonyms

sā — she; *utsṛjya* — giving up; *dhairyam* — patience; *vilalāpa* — lamented; *śoka-dāva-agninā* — by the fire of grief; *dāva-latā iva* — like burnt leaves; *bālā* — the woman; *vākyam* — words; *sa-patnyāḥ* — spoken by her co-wife; *smaratī* — remember; *saroja-śriyā* — a face as beautiful as a lotus; *dṛśā* — by looking; *bāṣpa-kalām* — weeping; *uvāha* — said.

Translation

This incident was unbearable to Sunīti's patience. She began to burn as if in a forest fire, and in her grief she became just like a burnt leaf and so lamented. As she remembered the words of her co-wife, her bright, lotuslike face filled with tears, and thus

she spoke.

Purport

When a man is aggrieved, he feels exactly like a burnt leaf in a forest fire. Sunīti's position was like that. Although her face was as beautiful as a lotus flower, it dried up because of the burning fire caused by the harsh words of her co-wife.

ŚB 4.8.17

दीर्घं श्वसन्ती वृजिनस्य पार-
मपश्यती बालकमाह बाला ।
मामङ्गलं तात परेषु मंस्था
भुङ्क्ते जनो यत्परदुःखदस्तत् ॥ १७ ॥

dīrghaṁ śvasantī vṛjinasya pāram
apaśyatī bālakam āha bālā
māmaṅgalaṁ tāta pareṣu maṁsthā
bhuṅkte jano yat para-duḥkhadas tat

Synonyms

dīrgham — heavy; *śvasantī* — breathing; *vṛjinasya* — of the danger; *pāram* — limitation; *apaśyatī* — without finding; *bālakam* — to her son; *āha* — said; *bālā* — the lady; *mā* — let there not be; *amaṅgalam* — ill fortune; *tāta* — my dear son; *pareṣu* — unto others; *maṁsthāḥ* — desire; *bhuṅkte* — suffered; *janaḥ* — person; *yat* — that which; *para-duḥkha-daḥ* — who is apt to inflict pains upon others; *tat* — that.

Translation

She also was breathing very heavily, and she did not know the factual remedy for the painful situation. Not finding any remedy, she said to her son: My dear son, don't wish for anything inauspicious for others. Anyone who inflicts pains upon others suffers himself from that pain.

ŚB 4.8.18

सत्यं सुरुच्याभिहितं भवान्मे
यद्दुर्भगाया उदरे गृहीतः ।
स्तन्येन वृद्धश्च विलज्जते यां
भार्येति वा वोढुमिडस्पतिर्माम् ॥ १८ ॥

satyaṁ surucyābhihitaṁ bhavān me
yad durbhagāyā udare gṛhītaḥ
stanyena vṛddhaś ca vilajjate yāṁ
bhāryeti vā voḍhum iḍaspatir mām

Synonyms

satyam — truth; *surucyā* — by Queen Suruci; *abhihitam* — narrated; *bhavān* — unto you; *me* — of me; *yat* — because; *durbhagāyāḥ* — of the unfortunate; *udare* — in the womb; *gṛhītaḥ* — taken birth; *stanyena* — fed by the breast milk; *vṛddhaḥ ca* — grown up; *vilajjate* — becomes ashamed; *yām* — unto one; *bhāryā* — wife; *iti* — thus; *vā* — or; *voḍhum* — to accept; *iḍaḥ-patiḥ* — the King; *mām* — me.

Translation

Sunīti said: My dear boy, whatever has been spoken by Suruci is so, because the King, your father, does not consider me his wife

or even his maidservant. He feels ashamed to accept me. Therefore it is a fact that you have taken birth from the womb of an unfortunate woman, and by being fed from her breast you have grown up.

ŚB 4.8.19

आतिष्ठ तत्तात विमत्सरस्त्वम्
उक्तं समात्रापि यदव्यलीकम् ।
आराधयाधोक्षजपादपद्मं
यदीच्छसेऽध्यासनमुत्तमो यथा ॥ १९ ॥

ātiṣṭha tat tāta vimatsaras tvam
uktaṁ samātrāpi yad avyalīkam
ārādhayādhokṣaja-pāda-padmaṁ
yadīcchase 'dhyāsanam uttamo yathā

Synonyms

ātiṣṭha — just execute; *tat* — that; *tāta* — my dear son; *vimatsaraḥ* — without being envious; *tvam* — unto you; *uktam* — said; *samātrā api* — by your stepmother; *yat* — whatever; *avyalīkam* — they are all factual; *ārādhaya* — just begin worshiping; *adhokṣaja* — the Transcendence; *pāda-padmam* — lotus feet; *yadi* — if; *icchase* — desire; *adhyāsanam* — to be seated along with; *uttamaḥ* — your stepbrother; *yathā* — as much as.

Translation

My dear boy, whatever has been spoken by Suruci, your stepmother, although very harsh to hear, is factual. Therefore, if

you desire at all to sit on the same throne as your stepbrother, Uttama, then give up your envious attitude and immediately try to execute the instructions of your stepmother. Without further delay, you must engage yourself in worshiping the lotus feet of the Supreme Personality of Godhead.

Purport

The harsh words used by Suruci to her stepson were true because unless one is favored by the Supreme Personality of Godhead one cannot achieve any success in life. Man proposes, God disposes. Sunīti, the mother of Dhruva Mahārāja, agreed with her co-wife's advice that Dhruva engage himself in the worship of the Supreme Personality of Godhead. Indirectly, the words of Suruci were a benediction for Dhruva Mahārāja, for because of the influence of his stepmother's words, he became a great devotee.

ŚB 4.8.20

यस्याङ्घ्रि पद्मं परिचर्य विश्व
विभावनायात्तगुणाभिपत्ते: ।
अजोऽध्यतिष्ठत्खलु पारमेष्ठ्यं
पदं जितात्मश्वसनाभिवन्द्यम् ॥ २० ॥

yasyāṅghri-padmaṁ paricarya viśva-
vibhāvanāyātta-guṇābhipatteḥ
ajo 'dhyatiṣṭhat khalu pārameṣṭhyaṁ
padaṁ jitātma-śvasanābhivandyam

Synonyms

yasya — whose; *aṅghri* — leg; *padmam* — lotus feet; *pari-carya* — worshiping; *viśva* — universe; *vibhāvanāya* — for creating; *ātta* — received; *guṇa-abhipatteḥ* — for acquiring the required qualifications; *ajaḥ* — the unborn (Lord Brahmā); *adhyatiṣṭhat* — became situated; *khalu* — undoubtedly; *pārameṣṭhyam* — the supreme position within the universe; *padam* — position; *jita-ātma* — one who has conquered his mind; *śvasana* — by controlling the life air; *abhivandyam* — worshipable.

Translation

Sunīti continued: The Supreme Personality of Godhead is so great that simply by worshiping His lotus feet, your great-grandfather, Lord Brahmā, acquired the necessary qualifications to create this universe. Although he is unborn and is the chief of all living creatures, he is situated in that exalted post because of the mercy of the Supreme Personality of Godhead, whom even great yogīs worship by controlling the mind and regulating the life air [prāṇa].

Purport

Sunīti cited the example of Lord Brahmā, who was Dhruva Mahārāja's great-grandfather. Although Lord Brahmā is also a living being, by his penance and austerity he acquired the exalted position of creator of this universe by the mercy of the Supreme Lord. To become successful in any attempt, one not only has to undergo severe penances and austerities, but also must be dependent on the mercy of the Supreme Personality of Godhead. This indication had been given to Dhruva Mahārāja by his

stepmother and was now confirmed by his own mother, Sunīti.

ŚB 4.8.21

तथा मनुर्वो भगवान् पितामहो
यमेकमत्या पुरुदक्षिणैर्मखैः ।
इष्ट्वाभिपेदे दुरवापमन्यतो
भौमं सुखं दिव्यमथापवर्ग्यम् ॥ २१ ॥

tathā manur vo bhagavān pitāmaho
yam eka-matyā puru-dakṣiṇair makhaiḥ
iṣṭvābhipede duravāpam anyato
bhaumaṁ sukhaṁ divyam athāpavargyam

Synonyms

tathā — similarly; *manuḥ* — Svāyambhuva Manu; *vaḥ* — your; *bhagavān* — worshipable; *pitāmahaḥ* — grandfather; *yam* — unto whom; *eka-matyā* — with unflinching devotion; *puru* — great; *dakṣiṇaiḥ* — charity; *makhaiḥ* — by executing sacrifices; *iṣṭvā* — worshiping; *abhipede* — achieved; *duravāpam* — difficult to achieve; *anyataḥ* — by any other means; *bhaumam* — material; *sukham* — happiness; *divyam* — celestial; *atha* — thereafter; *āpavargyam* — liberation.

Translation

Sunīti informed her son: Your grandfather Svāyambhuva Manu executed great sacrifices with distribution of charity, and thereby, with unflinching faith and devotion, he worshiped and satisfied the Supreme Personality of Godhead. By acting in that

way, he achieved the greatest success in material happiness and afterwards achieved liberation, which is impossible to obtain by worshiping the demigods.

Purport

The success of one's life is measured by one's material happiness in this life and liberation in the next. Such success can be achieved only by the grace of the Supreme Personality of Godhead. The words *eka-matyā* mean concentrating one's mind on the Lord without deviation. This process of undeviating worship of the Supreme Lord is also expressed in Bhagavad-gītā as *ananya-bhāk.* "That which is impossible to obtain from any other source" is also mentioned here. "Other source" refers to worship of the demigods. It is especially stressed here that the opulence of Manu was due to his undeviating faithfulness in the transcendental service of the Lord. One who diverts his mind to worshiping many demigods to obtain material happiness is considered bereft of intelligence. If anyone wants even material happiness, he can worship the Supreme Lord without deviation, and persons who are desirous of liberation can also worship the Supreme Lord and achieve their goal of life.

ŚB 4.8.22

तमेव वत्साश्रय भृत्यवत्सलं
मुमुक्षुभिर्मृग्यपदाब्जपद्धतिम् ।
अनन्यभावे निजधर्मभाविते
मनस्यवस्थाप्य भजस्व पूरुषम् ॥ २२ ॥

tam eva vatsāśraya bhṛtya-vatsalaṁ

mumukṣubhir mṛgya-padābja-paddhatim
ananya-bhāve nija-dharma-bhāvite
manasy avasthāpya bhajasva pūruṣam

Synonyms

tam — Him; *eva* — also; *vatsa* — my dear boy; *āśraya* — take shelter; *bhṛtya-vatsalam* — of the Supreme Personality of Godhead, who is very kind to His devotees; *mumukṣubhiḥ* — also by persons desiring liberation; *mṛgya* — to be sought; *pada-abja* — lotus feet; *paddhatim* — system; *ananya-bhāve* — in an unflinching situation; *nija-dharma-bhāvite* — being situated in one's original constitutional position; *manasi* — unto the mind; *avasthāpya* — placing; *bhajasva* — go on executing devotional service; *pūruṣam* — the Supreme Person.

Translation

My dear boy, you also should take shelter of the Supreme Personality of Godhead, who is very kind to His devotees. Persons seeking liberation from the cycle of birth and death always take shelter of the lotus feet of the Lord in devotional service. Becoming purified by executing your allotted occupation, just situate the Supreme Personality of Godhead in your heart, and without deviating for a moment, engage always in His service.

Purport

The system of *bhakti-yoga* described by Queen Sunīti to her son is the standard way of God realization. Everyone can continue in his constitutional occupational duties and at the same time keep the Supreme Personality of Godhead within

his heart. This was also instructed by the Lord Himself to Arjuna in *Bhagavad-gītā:* "Go on fighting, but keep Me within your mind." That should be the motto of every honest person seeking perfection in Kṛṣṇa consciousness. In this connection, Queen Sunīti advised her son that the Supreme Personality of Godhead is known as *bhṛtya-vatsala,* which indicates that He is very kind to His devotees. She said, "You came to me crying, having been insulted by your stepmother, but I am unable to do any good for you. But Kṛṣṇa is so kind to His devotees that if you go to Him, then the combined kindness of millions of mothers like me will be surpassed by His affectionate and tender dealings. When everyone else fails to mitigate one's misery, Kṛṣṇa is able to help the devotee." Queen Sunīti also stressed that the process of approaching the Supreme Personality of Godhead is not easy, but is sought after by great sages who are very advanced in spiritual realization. Queen Sunīti also indicated by her instruction that Dhruva Mahārāja was only a small child, five years old, and it was not possible for him to purify himself by the way of *karma-kāṇḍa.* But by the process of *bhakti-yoga,* even a child less than five years old, or anyone of any age, can be purified. That is the special significance of *bhakti-yoga.* Therefore she advised him not to accept worship of the demigods or any other process but simply to take to the Supreme Personality of Godhead, and the result would be all perfection. As soon as one places the Supreme Personality of Godhead within one's heart, everything becomes easy and successful.

ŚB 4.8.23

नान्यं ततः पद्मपलाशलोचनाद्

दुःखच्छिदं ते मृगयामि कञ्चन ।
यो मृग्यते हस्तगृहीतपद्मया
श्रियेतरैरङ्ग विमृग्यमाणया ॥ २३ ॥

nānyaṁ tataḥ padma-palāśa-locanād
duḥkha-cchidaṁ te mṛgayāmi kañcana
yo mṛgyate hasta-gṛhīta-padmayā
śriyetarair aṅga vimṛgyamāṇayā

Synonyms

na anyam — no others; *tataḥ* — therefore; *padma-palāśa-locanāt* — from the lotus-eyed Supreme Personality of Godhead; *duḥkha-chidam* — one who can mitigate others' difficulties; *te* — your; *mṛgayāmi* — I am searching after; *kañcana* — anyone else; *yaḥ* — who; *mṛgyate* — searches; *hasta-gṛhīta-padmayā* — taking a lotus flower in the hand; *śriyā* — the goddess of fortune; *itaraiḥ* — by others; *aṅga* — my dear boy; *vimṛgyamāṇayā* — one who is worshiped.

Translation

My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distress but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahmā seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord.

Purport

Sunīti pointed out herewith that the benediction received from

the Supreme Personality of Godhead and that received from the demigods are not on an equal level. Foolish persons say that no matter whom one worships one will get the same result, but actually that is not a fact. In *Bhagavad-gītā* it is also said that benedictions received from the demigods are all temporary and are meant for the less intelligent. In other words, because the demigods are all materialistically conditioned souls, although they are situated in very exalted positions, their benedictions cannot be permanent. Permanent benediction is spiritual benediction, since a spirit soul is eternal. It is also said in *Bhagavad-gītā* that only persons who have lost their intelligence go to worship the demigods. Therefore Sunīti told her son that he should not seek the mercy of the demigods, but should directly approach the Supreme Personality of Godhead to mitigate his misery.

Material opulences are controlled by the Supreme Personality of Godhead through His different potencies and specifically the goddess of fortune. Therefore, those who are after material opulences seek the pleasure or mercy of the goddess of fortune. Even the highly placed demigods worship the goddess of fortune, but the goddess of fortune, Mahā-Lakṣmī herself, is always seeking the pleasure of the Supreme Personality of Godhead. Anyone, therefore, who takes to the worship of the Supreme Lord automatically receives the blessings of the goddess of fortune. At this stage of his life, Dhruva Mahārāja was seeking material opulences, and his mother advised rightly that even for material opulences it is better to worship not the demigods but the Supreme Lord.

Although a pure devotee does not seek benedictions from the

Supreme Lord for material advancement, it is stated in Bhagavad-gītā that pious persons go to the Lord even for material benedictions. A person who goes to the Supreme Personality of Godhead for material gain is gradually purified in association with the Supreme Lord. Thus he becomes free from all material desires and is elevated to the platform of spiritual life. Unless one is raised to the spiritual platform, it is not possible for him to completely transcend all material contamination.

Sunīti, the mother of Dhruva, was a farseeing woman, and therefore she advised her son to worship the Supreme Lord and no one else. The Lord is described herein as lotus eyed (*padma-palāśa-locanāt*). When a person is fatigued, if he sees a lotus flower all his fatigue can be immediately reduced to nil. Similarly, when an aggrieved person sees the lotus face of the Supreme Personality of Godhead, immediately all his grief is reduced. A lotus flower is also an insignia in the hand of Lord Viṣṇu as well as in the hand of the goddess of fortune. The worshipers of the goddess of fortune and Lord Viṣṇu together are certainly very opulent in all respects, even in material life. The Lord is sometimes described as *śiva-viriñci-nutam,* which means that Lord Śiva and Lord Brahmā also offer their respectful obeisances unto the lotus feet of the Supreme Personality of Godhead, Nārāyaṇa.

ŚB 4.8.24

मैत्रेय उवाच
एवं सञ्जल्पितं मातुराकर्ण्यार्थागमं वचः ।
सन्नियम्यात्मनात्मानं निश्चक्राम पितुः पुरात् ॥ २४ ॥

maitreya uvāca

evaṁ sañjalpitaṁ mātur
ākarṇyārthāgamaṁ vacaḥ
sanniyamyātmanātmānaṁ
niścakrāma pituḥ purāt

Synonyms

maitreyaḥ uvāca — the great sage Maitreya said; *evam* — thus; *sañjalpitam* — spoken together; *mātuḥ* — from the mother; *ākarṇya* — hearing; *artha-āgamam* — purposeful; *vacaḥ* — words; *sanniyamya* — controlling; *ātmanā* — by the mind; *ātmānam* — own self; *niścakrāma* — got out; *pituḥ* — of the father; *purāt* — from the house.

Translation

The great sage Maitreya continued: The instruction of Dhruva Mahārāja's mother, Sunīti, was actually meant for fulfilling his desired objective. Therefore, after deliberate consideration and with intelligence and fixed determination, he left his father's house.

Purport

Both the mother and the son were lamenting Dhruva Mahārāja's having been insulted by his stepmother and his father's not having taken any step on this issue. But mere lamentation is useless — one should find out the means to mitigate one's lamentation. Thus both mother and son decided to take shelter of the lotus feet of the Lord because that is the only solution to all material problems. It is indicated in this connection that Dhruva Mahārāja left his father's capital city to go to a secluded

place to search out the Supreme Personality of Godhead. It is the instruction of Prahlāda Mahārāja also that if one is seeking peace of mind he should free himself from all contamination of family life and take shelter of the Supreme Godhead by going to the forest. To the Gauḍīya Vaiṣṇava this forest is the forest of Vṛndā, or Vṛndāvana. If one takes shelter of Vṛndāvana under Vṛndāvaneśvarī, Śrīmatī Rādhārāṇī, certainly all the problems of his life are solved very easily.

ŚB 4.8.25

नारदस्तदुपाकर्ण्य ज्ञात्वा तस्य चिकीर्षितम् ।
स्पृष्ट्वा मूर्धन्यघघ्नेन पाणिना प्राह विस्मितः ॥ २५ ॥

nāradas tad upākarṇya
jñātvā tasya cikīrṣitam
spṛṣṭvā mūrdhany agha-ghnena
pāṇinā prāha vismitaḥ

Synonyms

nāradaḥ — the great sage Nārada; *tat* — that; *upākarṇya* — overhearing; *jñātvā* — and knowing; *tasya* — his (Dhruva Mahārāja's); *cikīrṣitam* — activities; *spṛṣṭvā* — by touching; *mūrdhani* — on the head; *agha-ghnena* — which can drive away all sinful activities; *pāṇinā* — by the hand; *prāha* — said; *vismitaḥ* — being surprised.

Translation

The great sage Nārada overheard this news, and understanding all the activities of Dhruva Mahārāja, he was struck with won-

der. He approached Dhruva, and touching the boy's head with his all-virtuous hand, he spoke as follows.

Purport

When Dhruva Mahārāja was talking with his mother, Sunīti, of all the incidents that had taken place in the palace, Nārada was not present. Thus the question may be raised how Nārada overheard all these topics. The answer is that Nārada is *trikāla-jña;* he is so powerful that he can understand the past, future and present of everyone's heart, just like the Supersoul, the Supreme Personality of Godhead. Therefore, after understanding the strong determination of Dhruva Mahārāja, Nārada came to help him. It may be explained in this way: The Supreme Personality of Godhead is present in everyone's heart, and as soon as He understands that a living entity is serious about entering devotional service, He sends His representative. In this way Nārada was sent to Dhruva Mahārāja. This is explained in the *Caitanya-caritāmṛta. Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja:* by the grace of the spiritual master and Kṛṣṇa, one can enter into devotional service. Because of Dhruva Mahārāja's determination, Kṛṣṇa, the Supersoul, immediately sent His representative, Nārada, to initiate him.

ŚB 4.8.26

अहो तेजः क्षत्रियाणां मानभङ्गममृष्यताम् ।
बालोऽप्ययं हृदा धत्ते यत्समातुरसद्वचः ॥ २६ ॥

aho tejaḥ kṣatriyāṇāṁ
māna-bhaṅgam amṛṣyatām
bālo 'py ayaṁ hṛdā dhatte

yat samātur asad-vacaḥ

Synonyms

aho — how surprising it is; *tejaḥ* — power; *kṣatriyāṇām* — of the *kṣatriyas*; *māna-bhaṅgam* — hurting the prestige; *amṛṣyatām* — unable to tolerate; *bālaḥ* — only a child; *api* — although; *ayam* — this; *hṛdā* — at heart; *dhatte* — has taken; *yat* — that which; *sa-mātuḥ* — of the stepmother; *asat* — unpalatable; *vacaḥ* — words.

Translation

How wonderful are the powerful kṣatriyas! They cannot tolerate even a slight infringement upon their prestige. Just imagine! This boy is only a small child, yet harsh words from his stepmother proved unbearable to him.

Purport

The qualifications of the *kṣatriyas* are described in *Bhagavad-gītā*. Two important qualifications are to have a sense of prestige and not to flee from battle. It appears that the *kṣatriya* blood within the body of Dhruva Mahārāja was naturally very active. If the brahminical, *kṣatriya* or *vaiśya* culture is maintained in a family, naturally the sons and grandsons inherit the spirit of the particular class. Therefore, according to the Vedic system, the *saṁskāra*, or the reformatory system, is maintained very rigidly. If one fails to observe the reformatory measures current in the family, one is immediately degraded to a lower standard of life.

<u>ŚB 4.8.27</u>

नारद उवाच
नाधुनाप्यवमानं ते सम्मानं वापि पुत्रक ।
लक्षयामः कुमारस्य सक्तस्य क्रीडनादिषु ॥ २७ ॥

nārada uvāca
nādhunāpy avamānaṁ te
sammānaṁ vāpi putraka
lakṣayāmaḥ kumārasya
saktasya krīḍanādiṣu

Synonyms

nāradaḥ uvāca — the great sage Nārada said; *na* — not; *adhunā* — just now; *api* — although; *avamānam* — insult; *te* — unto you; *sammānam* — offering respects; *vā* — or; *api* — certainly; *putraka* — my dear boy; *lakṣayāmaḥ* — I can see; *kumārasya* — of boys like you; *saktasya* — being attached; *krīḍana-ādiṣu* — to sports and frivolities.

Translation

The great sage Nārada told Dhruva: My dear boy, you are only a little boy whose attachment is to sports and other frivolities. Why are you so affected by words insulting your honor?

Purport

Ordinarily if a child is rebuked as a rascal or fool, he smiles and does not take such insulting words very seriously. Similarly, if words of honor are offered, he does not appreciate them. But in

the case of Dhruva Mahārāja, the *kṣatriya* spirit was so strong that he could not tolerate a slight insult from his stepmother which injured his *kṣatriya* prestige.

ŚB 4.8.28

विकल्पे विद्यमानेऽपि न ह्यसन्तोषहेतवः ।
पुंसो मोहमृते भिन्ना यल्लोके निजकर्मभिः ॥ २८ ॥

vikalpe vidyamāne 'pi
na hy asantoṣa-hetavaḥ
puṁso moham ṛte bhinnā
yal loke nija-karmabhiḥ

Synonyms

vikalpe — alternation; *vidyamāne api* — although there is; *na* — not; *hi* — certainly; *asantoṣa* — dissatisfaction; *hetavaḥ* — causes; *puṁsaḥ* — of the persons; *moham ṛte* — without being illusioned; *bhinnāḥ* — separated; *yat loke* — within this world; *nija-karmabhiḥ* — by his own work.

Translation

My dear Dhruva, if you feel that your sense of honor has been insulted, you still have no cause for dissatisfaction. This kind of dissatisfaction is another feature of the illusory energy; every living entity is controlled by his previous actions, and therefore there are different varieties of life for enjoying or suffering.

Purport

In the *Vedas* it is said that the living entity is always

uncontaminated and unaffected by material association. The living entity gets different types of material bodies because of his previous fruitive actions. If, however, one understands the philosophy that as a living spirit soul he has an affinity for neither suffering nor enjoyment, then he is considered to be a liberated person. It is confirmed in *Bhagavad-gītā* (18.54), *brahma-bhūtaḥ prasannātmā:* when one is actually situated on the transcendental platform, he has nothing for which to lament and nothing for which to hanker. Nārada Ṛṣi first of all wanted to impress upon Dhruva Mahārāja that he was only a child; he should not have been affected by words of insult or honor. And if he were so developed as to understand honor and insult, then this understanding should have been applied in his own life. He should have known that honor and dishonor are both destined only by one's previous actions; therefore one should not be sorry or happy under any circumstances.

ŚB 4.8.29

परितुष्येत्ततस्तात तावन्मात्रेण पूरुषः ।
दैवोपसादितं यावद्वीक्ष्येश्वरगतिं बुधः ॥ २९ ॥

parituṣyet tatas tāta
tāvan-mātreṇa pūruṣaḥ
daivopasāditaṁ yāvad
vīkṣyeśvara-gatiṁ budhaḥ

Synonyms

parituṣyet — one should be satisfied; *tataḥ* — therefore; *tāta* — my dear boy; *tāvat* — up to such; *mātreṇa* — quality; *pūruṣaḥ* — a person; *daiva* — destiny; *upasāditam* —

offered by; *yāvat* — as; *vīkṣya* — seeing; *īśvara-gatim* — the process of the Supreme; *budhaḥ* — one who is intelligent.

Translation

The process of the Supreme Personality of Godhead is very wonderful. One who is intelligent should accept that process and be satisfied with whatever comes, favorable or unfavorable, by His supreme will.

Purport

The great sage Nārada instructed Dhruva Mahārāja that one should be satisfied in all circumstances. Everyone who is intelligent should know that because of our concept of bodily existence, we are subjected to suffering and enjoyment. One who is in the transcendental position, beyond the concept of bodily life, is considered to be intelligent. One who is a devotee especially accepts all reverses as gifts of the Supreme Lord. When a devotee is put into distress, he accepts this as God's mercy and offers Him repeated obeisances with his body, mind and intellect. An intelligent person, therefore, should be always satisfied, depending on the mercy of the Lord.

ŚB 4.8.30

अथ मात्रोपदिष्टेन योगेनावरुरुत्ससि ।
यत्प्रसादं स वै पुंसां दुराराध्यो मतो मम ॥ ३० ॥

atha mātropadiṣṭena
yogenāvarurutsasi
yat-prasādaṁ sa vai puṁsāṁ

durārādhyo mato mama

Synonyms

atha — therefore; *mātrā* — by your mother; *upadiṣṭena* — being instructed; *yogena* — by mystic meditation; *avarurutsasi* — want to elevate yourself; *yat-prasādam* — whose mercy; *saḥ* — that; *vai* — certainly; *puṁsām* — of the living entities; *durārādhyaḥ* — very difficult to perform; *mataḥ* — opinion; *mama* — my.

Translation

Now you have decided to undertake the mystic process of meditation under the instruction of your mother, just to achieve the mercy of the Lord, but in my opinion such austerities are not possible for any ordinary man. It is very difficult to satisfy the Supreme Personality of Godhead.

Purport

The process of *bhakti-yoga* is simultaneously very difficult and very easy to perform. Śrī Nārada Muni, the supreme spiritual master, is testing Dhruva Mahārāja to see how determined he is to prosecute devotional service. This is the process of accepting a disciple. The great sage Nārada has come to Dhruva under the direction of the Supreme Personality of Godhead just to initiate him, yet he is testing Dhruva's determination to execute the process. It is a fact, however, that for a sincere person devotional service is very easy. But for one who is not determined and sincere, this process is very difficult.

ŚB 4.8.31

मुनयः पदवीं यस्य निःसङ्गेनोरुजन्मभिः ।
न विदुर्मृगयन्तोऽपि तीव्रयोगसमाधिना ॥ ३१ ॥

munayaḥ padavīṁ yasya
niḥsaṅgenoru-janmabhiḥ
na vidur mṛgayanto 'pi
tīvra-yoga-samādhinā

Synonyms

munayaḥ — great sages; *padavīm* — path; *yasya* — whose; *niḥsaṅgena* — by detachment; *uru-janmabhiḥ* — after many births; *na* — never; *viduḥ* — understood; *mṛgayantaḥ* — searching for; *api* — certainly; *tīvra-yoga* — severe austerities; *samādhinā* — by trance.

Translation

Nārada Muni continued: After trying this process for many, many births and remaining unattached to material contamination, placing themselves continually in trance and executing many types of austerities, many mystic yogīs were unable to find the end of the path of God realization.

ŚB 4.8.32

अतो निवर्ततामेष निर्बन्धस्तव निष्फलः ।
यतिष्यति भवान् काले श्रेयसां समुपस्थिते ॥ ३२ ॥

ato nivartatām eṣa
nirbandhas tava niṣphalaḥ

yatiṣyati bhavān kāle
śreyasāṁ samupasthite

Synonyms

ataḥ — hereafter; *nivartatām* — just stop yourself; *eṣaḥ* — this; *nirbandhaḥ* — determination; *tava* — your; *niṣphalaḥ* — without any result; *yatiṣyati* — in the future you should try; *bhavān* — yourself; *kāle* — in due course of time; *śreyasām* — opportunities; *samupasthite* — being present.

Translation

For this reason, my dear boy, you should not endeavor for this; it will not be successful. It is better that you go home. When you are grown up, by the mercy of the Lord you will get a chance for these mystic performances. At that time you may execute this function.

Purport

Generally, a thoroughly trained person takes to spiritual perfection at the end of his life. According to the Vedic system, therefore, life is divided into four stages. In the beginning, one becomes a *brahmacārī,* a student who studies Vedic knowledge under the authoritative guidance of a spiritual master. He then becomes a householder and executes household duties according to the Vedic process. Then the householder becomes a *vānaprastha,* and gradually, when he is mature, he renounces household life and *vānaprastha* life also and takes to *sannyāsa,* completely devoting himself to devotional service.

Generally, people think that childhood is meant for enjoying life by engaging oneself in sports and play, youth is meant for enjoying the company of young girls, and when one becomes old, at the time of death, then he may try to execute devotional service or a mystic *yoga* process. But this conclusion is not for devotees who are actually serious. The great sage Nārada is instructing Dhruva Mahārāja just to test him. Actually, the direct order is that from any point of life one should begin rendering devotional service. But it is the duty of the spiritual master to test the disciple to see how seriously he desires to execute devotional service. Then he may be initiated.

ŚB 4.8.33

यस्य यद्दैवविहितं स तेन सुखदुःखयोः ।
आत्मानं तोषयन्देही तमसः पारमृच्छति ॥ ३३ ॥

yasya yad daiva-vihitaṁ
sa tena sukha-duḥkhayoḥ
ātmānaṁ toṣayan dehī
tamasaḥ pāram ṛcchati

Synonyms

yasya — anyone; *yat* — that which; *daiva* — by destiny; *vihitam* — destined; *saḥ* — such a person; *tena* — by that; *sukha-duḥkhayoḥ* — happiness or distress; *ātmānam* — one's self; *toṣayan* — being satisfied; *dehī* — an embodied soul; *tamasaḥ* — of the darkness; *pāram* — to the other side; *ṛcchati* — crosses.

Translation

One should try to keep himself satisfied in any condition of life — whether distress or happiness — which is offered by the supreme will. A person who endures in this way is able to cross over the darkness of nescience very easily.

Purport

Material existence consists of pious and impious fruitive activities. As long as one is engaged in any kind of activity other than devotional service, it will result in the happiness and distress of this material world. When we enjoy life in so-called material happiness, it is to be understood that we are diminishing the resultant actions of our pious activities. And when we are put into suffering, it is to be understood that we are diminishing the resultant actions of our impious activities. Instead of being attached to the circumstantial happiness and distress resulting from pious or impious activities, if we want to get out of the clutches of this nescience, then whatever position we are put in by the will of the Lord we should accept. Thus if we simply surrender unto the Supreme Personality of Godhead, we shall get out of the clutches of this material existence.

ŚB 4.8.34

गुणाधिकान्मुदं लिप्सेदनुक्रोशं गुणाधमात् ।
मैत्रीं समानादन्विच्छेन्न तापैरभिभूयते ॥ ३४ ॥

guṇādhikān mudaṁ lipsed
anukrośaṁ guṇādhamāt
maitrīṁ samānād anvicchen
na tāpair abhibhūyate

Synonyms

guṇa-adhikāt — one who is more qualified; *mudam* — pleasure; *lipset* — one should feel; *anukrośam* — compassion; *guṇa-adhamāt* — one who is less qualified; *maitrīm* — friendship; *samānāt* — with an equal; *anvicchet* — one should desire; *na* — not; *tāpaiḥ* — by tribulation; *abhibhūyate* — becomes affected.

Translation

Every man should act like this: when he meets a person more qualified than himself, he should be very pleased; when he meets someone less qualified than himself, he should be compassionate toward him; and when he meets someone equal to himself, he should make friendship with him. In this way one is never affected by the threefold miseries of this material world.

Purport

Generally when we find someone more qualified than ourselves, we become envious of him; when we find someone less qualified, we deride him; and when we find someone equal we become very proud of our activities. These are the causes of all material tribulations. The great sage Nārada therefore advised that a devotee should act perfectly. Instead of being envious of a more qualified man, one should be jolly to receive him. Instead of being oppressive to a less qualified man, one should be compassionate toward him just to raise him to the proper standard. And when one meets an equal, instead of being proud of one's own activities before him, one should treat him as a friend. One

should also have compassion for the people in general, who are suffering due to forgetfulness of Kṛṣṇa. These important functions will make one happy within this material world.

ŚB 4.8.35

ध्रुव उवाच
सोऽयं शमो भगवता सुखदुःखहतात्मनाम् ।
दर्शितः कृपया पुंसां दुर्दर्शोऽस्मद्विधैस्तु यः ॥ ३५ ॥

dhruva uvāca
so 'yaṁ śamo bhagavatā
sukha-duḥkha-hatātmanām
darśitaḥ kṛpayā puṁsāṁ
durdarśo 'smad-vidhais tu yaḥ

Synonyms

dhruvaḥ uvāca — Dhruva Mahārāja said; *saḥ* — that; *ayam* — this; *śamaḥ* — equilibrium of mind; *bhagavatā* — by Your Lordship; *sukha-duḥkha* — happiness and miseries; *hata-ātmanām* — those who are affected; *darśitaḥ* — shown; *kṛpayā* — by mercy; *puṁsām* — of the people; *durdarśaḥ* — very difficult to perceive; *asmat-vidhaiḥ* — by persons like us; *tu* — but; *yaḥ* — whatever you have said.

Translation

Dhruva Mahārāja said: My dear Lord Nāradajī, for a person whose heart is disturbed by the material conditions of happiness and distress, whatever you have so kindly explained for attainment of peace of mind is certainly a very good instruc-

tion. But as far as I am concerned, I am covered by ignorance, and this kind of philosophy does not touch my heart.

Purport

There are various classes of men. One class is called *akāmīs,* referring to those who have no material desire. Desire must exist, either material or spiritual. Material desire arises when one wants to satisfy one's personal senses. One who is ready to sacrifice anything to satisfy the Supreme Personality of Godhead can be said to have spiritual desire. Dhruva did not accept the instruction given by the great saint Nārada because he thought himself unfit for such instruction, which prohibited all material desires. It is not a fact, however, that those who have material desires are prohibited from worshiping the Supreme Personality of Godhead. This is the essential instruction from the life of Dhruva. He frankly admitted that his heart was full of material desires. He was very much affected by the cruel words of his stepmother, whereas those who are spiritually advanced do not care about anyone's condemnation or adoration.

In *Bhagavad-gītā* it is said that persons who are actually advanced in spiritual life do not care for the dual behavior of this material world. But Dhruva Mahārāja frankly admitted that he was not beyond the affliction of material distress and happiness. He was confident that the instruction given by Nārada was valuable, yet he could not accept it. The question raised here is whether or not a person afflicted by material desires is fit to worship the Supreme Personality of Godhead. The answer is that everyone is fit to worship Him. Even if one has many material desires to fulfill, he should take to Kṛṣṇa consciousness and

worship the Supreme Lord Kṛṣṇa, who is so merciful that He fulfills everyone's desires. Through this narration it will become very clear that no one is barred from worshiping the Supreme Personality of Godhead, even if one has many material desires.

ŚB 4.8.36

अथापि मेऽविनीतस्य क्षात्त्रं घोरमुपेयुषः ।
सुरुच्या दुर्वचोबाणैर्न भिन्ने श्रयते हृदि ॥ ३६ ॥

athāpi me 'vinītasya
kṣāttraṁ ghoram upeyuṣaḥ
surucyā durvaco-bāṇair
na bhinne śrayate hṛdi

Synonyms

atha api — therefore; *me* — my; *avinītasya* — not very submissive; *kṣāttram* — the spirit of a *kṣatriya*; *ghoram* — intolerant; *upeyuṣaḥ* — achieved; *surucyāḥ* — of Queen Suruci; *durvacaḥ* — harsh words; *bāṇaiḥ* — by the arrows; *na* — not; *bhinne* — being pierced; *śrayate* — remain in; *hṛdi* — the heart.

Translation

My dear lord, I am very impudent for not accepting your instructions, but this is not my fault. It is due to my having been born in a kṣatriya family. My stepmother, Suruci, has pierced my heart with her harsh words. Therefore your valuable instruction does not stand in my heart.

Purport

It is said that the heart or mind is just like an earthen pot: once broken, it cannot be repaired by any means. Dhruva Mahārāja gave this example to Nārada Muni. He said that his heart, having been pierced by the arrows of his stepmother's harsh words, felt so broken that nothing seemed valuable but his desire to counteract her insult. His stepmother had said that because he was born from the womb of Sunīti, a neglected queen of Mahārāja Uttānapāda, Dhruva Mahārāja was not fit to sit either on the throne or on his father's lap. In other words, according to his stepmother, he could not be declared king. Dhruva Mahārāja's determination, therefore, was to become king of a planet exalted even beyond that possessed by Lord Brahmā, the greatest of all the demigods.

Dhruva Mahārāja indirectly informed the great sage Nārada that there are four kinds of human spirit — the brahminical spirit, the *kṣatriya* spirit, the *vaiśya* spirit and the *śūdra* spirit. The spirit of one caste is not applicable to the members of another. The philosophical spirit enunciated by Nārada Muni might have been suitable for a *brāhmaṇa* spirit, but it was not suitable for a *kṣatriya.* Dhruva frankly admitted that he was lacking in brahminical humility and was therefore unable to accept the philosophy of Nārada Muni.

The statements of Dhruva Mahārāja indicate that unless a child is trained according to his tendency there is no possibility of his developing his particular spirit. It was the duty of the spiritual master or teacher to observe the psychological movement of a particular boy and thus train him in a particular occupational duty. Dhruva Mahārāja, having already been trained in the *kṣatriya* spirit, would not accept the brahminical philosophy.

In America we have practical experience of this incompatibility of the brahminical and *kṣatriya* temperaments. The American boys, who have simply been trained as *śūdras,* are not at all fit to fight in battle. Therefore, when they are called to join the military, they refuse because they do not have *kṣatriya* spirit. This is a cause of great dissatisfaction in society. That the boys do not have the *kṣatriya* spirit does not mean that they are trained in brahminical qualities; they are trained as *śūdras,* and thus in frustration they are becoming hippies. However, as soon as they enter the Kṛṣṇa consciousness movement being started in America, they are trained to meet the brahminical qualifications, even though they have fallen to the lowest conditions as *śūdras.*

In other words, since the Kṛṣṇa consciousness movement is open for everyone, people in general can attain the brahminical qualifications. This is the greatest need at the present moment, for now there are actually no *brāhmaṇas* or *kṣatriyas* but only some *vaiśyas* and, for the most part, *śūdras.* The classification of society into *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* is very scientific. In the human social body, the *brāhmaṇas* are considered the head, the *kṣatriyas* are the arms, the *vaiśyas* are the belly, and the *śūdras* are the legs. At the present moment the body has legs and a belly, but there are no arms or head, and therefore society is topsy-turvy. It is necessary to reestablish the brahminical qualifications in order to raise the fallen human society to the highest standard of spiritual consciousness.

ŚB 4.8.37

पदं त्रिभुवनोत्कृष्टं जिगीषोः साधु वर्त्म मे ।
ब्रूह्यस्मत्पितृभिर्ब्रह्मन्नन्यैरप्यनधिष्ठितम् ॥ ३७ ॥

padaṁ tri-bhuvanotkṛṣṭaṁ
jigīṣoḥ sādhu vartma me
brūhy asmat-pitṛbhir brahmann
anyair apy anadhiṣṭhitam

Synonyms

padam — position; *tri-bhuvana* — the three worlds; *ut-kṛṣṭam* — the best; *jigīṣoḥ* — desirous; *sādhu* — honest; *vart-ma* — way; *me* — unto me; *brūhi* — please tell; *as-mat* — our; *pitṛbhiḥ* — by the forefathers (the father and grandfather); *brahman* — O great *brāhmaṇa*; *anyaiḥ* — by others; *api* — even; *anadhiṣṭhitam* — not acquired.

Translation

O learned brāhmaṇa, I want to occupy a position more exalted than any yet achieved within the three worlds by anyone, even by my father and grandfather. If you will oblige, kindly advise me of an honest path to follow by which I can achieve the goal of my life.

Purport

When Dhruva Mahārāja refused to accept the brahminical instruction of Nārada Muni, naturally the next question would be what sort of instruction he wanted. So even before Nārada Muni asked, Dhruva Mahārāja expressed his heartfelt desire. His father, of course, was the emperor of the entire world, and his grandfather, Lord Brahmā, was the creator of the universe. Dh-ruva Mahārāja expressed his desire to possess a kingdom better than those of his father and grandfather. He frankly stated that

he wanted a kingdom which had no competitor within the three worlds, namely the higher, middle and lower planetary systems. The greatest personality within this universe is Lord Brahmā, and Dhruva Mahārāja wanted a position even greater than his. He wanted to take advantage of Nārada Muni's presence because he knew very well that if Nārada Muni, the greatest devotee of Lord Kṛṣṇa, could bless him or show him the path, then certainly he would be able to occupy a more exalted position than any person within the three worlds. Thus he wanted help from Nāradajī to achieve that position. Dhruva Mahārāja wanted a position greater than that of Brahmā. This was practically an impossible proposition, but by pleasing the Supreme Personality of Godhead a devotee can achieve even the impossible.

One particular point mentioned here is that Dhruva Mahārāja wanted to occupy an exalted position not by hook or by crook, but by honest means. This indicates that if Kṛṣṇa offered him such a position, then he would accept it. That is the nature of a devotee. He may desire material gain, but he accepts it only if Kṛṣṇa offers it. Dhruva Mahārāja was sorry to refuse the instruction of Nārada Muni; therefore he requested him to be merciful to him by showing a path by which he could fulfill his mind's desires.

ŚB 4.8.38

नूनं भवान्भगवतो योऽङ्गजः परमेष्ठिनः ।
वितुदन्नटते वीणां हिताय जगतोऽर्कवत् ॥ ३८ ॥

nūnaṁ bhavān bhagavato
yo 'ṅgajaḥ parameṣṭhinaḥ

vitudann aṭate vīṇāṁ
hitāya jagato 'rkavat

Synonyms

nūnam — certainly; *bhavān* — Your Honor; *bhagavataḥ* — of the Lord; *yaḥ* — that which; *aṅga-jaḥ* — born from the body; *parameṣṭhinaḥ* — Lord Brahmā; *vitudan* — by playing on; *aṭate* — travel all over; *vīṇām* — a musical instrument; *hitāya* — for the welfare; *jagataḥ* — of the world; *arka-vat* — like the sun.

Translation

My dear lord, you are a worthy son of Lord Brahmā, and you travel, playing on your musical instrument, the vīṇā, for the welfare of the entire universe. You are like the sun, which rotates in the universe for the benefit of all living beings.

Purport

Dhruva Mahārāja, although a young child, expressed his hope that he might be offered the benediction of a kingdom which would exceed in opulence those of his father and grandfather. He also expressed his gladness that he had met such an exalted person as Nārada, whose only concern was to illuminate the world, like the sun, which rotates all over the universe only for the purpose of benefiting the inhabitants of all planets. Nārada Muni travels all over the universe for the sole purpose of performing the best welfare activity for the entire universe by teaching everyone how to become a devotee of the Supreme Personality of Godhead. Thus Dhruva Mahārāja felt fully assured that

Nārada Muni could fulfill his desire, even though the desire was very extraordinary.

The example of the sun is very significant. The sun is so kind that he distributes his sunshine everywhere, without consideration. Dhruva Mahārāja requested Nārada Muni to be merciful to him. He pointed out that Nārada travels all over the universe just for the purpose of doing good to all conditioned souls. He requested that Nārada Muni show his mercy by awarding him the benefit of his particular desire. Dhruva Mahārāja was strongly determined to fulfill his desire, and it was for that purpose that he had left his home and palace.

ŚB 4.8.39

मैत्रेय उवाच
इत्युदाहृतमाकर्ण्य भगवान्नारदस्तदा ।
प्रीतः प्रत्याह तं बालं सद्वाक्यमनुकम्पया ॥ ३९ ॥

maitreya uvāca
ity udāhṛtam ākarṇya
bhagavān nāradas tadā
prītaḥ pratyāha taṁ bālaṁ
sad-vākyam anukampayā

Synonyms

maitreyaḥ uvāca — the sage Maitreya continued; *iti* — thus; *udāhṛtam* — being spoken; *ākarṇya* — hearing; *bhagavān nāradaḥ* — the great personality Nārada; *tadā* — thereupon; *prītaḥ* — being pleased; *pratyāha* — replied; *tam* — him; *bālam* — the boy; *sat-vākyam* — good

advice; *anukampayā* — being compassionate.

Translation

The sage Maitreya continued: The great personality Nārada Muni, upon hearing the words of Dhruva Mahārāja, became very compassionate toward him, and in order to show him his causeless mercy, he gave him the following expert advice.

Purport

Since the great sage Nārada is the foremost spiritual master, naturally his only activity is to bestow the greatest benefit upon whomever he meets. Dhruva Mahārāja, however, was a child, and so his demand was also that of a playful child. Still, the great sage became compassionate toward him, and for his welfare he spoke the following verses.

ŚB 4.8.40

नारद उवाच
जनन्याभिहित: पन्था: स वै नि:श्रेयसस्य ते ।
भगवान् वासुदेवस्तं भज तं प्रवणात्मना ॥ ४० ॥

nārada uvāca
jananyābhihitaḥ panthāḥ
sa vai niḥśreyasasya te
bhagavān vāsudevas taṁ
bhaja taṁ pravaṇātmanā

Synonyms

nāradaḥ uvāca — the great sage Nārada said; *jananyā* — by

your mother; *abhihitaḥ* — stated; *panthāḥ* — the path; *saḥ* — that; *vai* — certainly; *niḥśreyasasya* — the ultimate goal of life; *te* — for you; *bhagavān* — the Supreme Personality of Godhead; *vāsudevaḥ* — Kṛṣṇa; *tam* — unto Him; *bhaja* — render your service; *tam* — by Him; *pravaṇa-ātmanā* — fully absorbing your mind.

Translation

The great sage Nārada told Dhruva Mahārāja: The instruction given by your mother, Sunīti, to follow the path of devotional service to the Supreme Personality of Godhead, is just suitable for you. You should therefore completely absorb yourself in the devotional service of the Lord.

Purport

Dhruva Mahārāja's demand was to achieve an abode even greater than Lord Brahmā's. Within this universe, Lord Brahmā is supposed to be in the most exalted position, for he is the chief of all demigods, but Dhruva Mahārāja wanted a realm beyond his. Therefore his desire was not to be fulfilled by worshiping any demigod. As described in *Bhagavad-gītā*, the benedictions offered by the demigods are all temporary. Therefore Nārada Muni asked Dhruva Mahārāja to follow the path recommended by his mother — to worship Kṛṣṇa, Vāsudeva. When Kṛṣṇa offers anything, it is beyond the expectation of the devotee. Both Sunīti and Nārada Muni knew that the demand of Dhruva Mahārāja was impossible for any demigod to fulfill, and therefore both of them recommended following the process of devotional service to Lord Kṛṣṇa.

Nārada Muni is referred to here as *bhagavān* because he can bless any person just as the Supreme Personality of Godhead can. He was very pleased with Dhruva Mahārāja, and he could have at once personally given whatever he wanted, but that is not the duty of the spiritual master. His duty is to engage the disciple in proper devotional service as prescribed in the *śāstras.* Kṛṣṇa was similarly present before Arjuna, and even though He could have given him all facilities for victory over the opposing party without a fight, He did not do so; instead He asked Arjuna to fight. In the same way, Nārada Muni asked Dhruva Mahārāja to undergo devotional discipline in order to achieve the desired result.

ŚB 4.8.41

धर्मार्थकाममोक्षाख्यं य इच्छेच्छ्रेय आत्मनः ।
एकं ह्येव हरेस्तत्र कारणं पादसेवनम् ॥ ४१ ॥

dharmārtha-kāma-mokṣākhyaṁ
ya icchec chreya ātmanaḥ
ekaṁ hy eva hares tatra
kāraṇaṁ pāda-sevanam

Synonyms

dharma-artha-kāma-mokṣa — the four principles religiosity, economic development, sense gratification and liberation; *ākhyam* — by the name; *yaḥ* — who; *icchet* — may desire; *śreyaḥ* — the goal of life; *ātmanaḥ* — of the self; *ekam hi eva* — only the one; *hareḥ* — of the Supreme Personality of Godhead; *tatra* — in that; *kāraṇam* — the cause; *pāda-sevanam* — worshiping the lotus feet.

Translation

Any person who desires the fruits of the four principles religiosity, economic development, sense gratification and, at the end, liberation, should engage himself in the devotional service of the Supreme Personality of Godhead, for worship of His lotus feet yields the fulfillment of all of these.

Purport

In *Bhagavad-gītā* it is said that only with the sanction of the Supreme Personality of Godhead can the demigods offer benedictions. Therefore, whenever any sacrifice is offered to a demigod, the Supreme Lord in the form of *nārāyaṇa-śilā,* or *śālagrāma-śilā,* is put forward to observe the sacrifice. Actually, the demigods cannot give any benediction without the sanction of the Supreme Lord. Nārada Muni, therefore, advised that even for religiosity, economic development, sense gratification or liberation, one should approach the Supreme Personality of Godhead, offer prayers and ask for the fulfillment of one's desire at the lotus feet of the Lord. That is real intelligence. An intelligent person never goes to demigods to pray for anything. He goes directly to the Supreme Personality of Godhead, who is the cause of all benediction.

As Lord Śrī Kṛṣṇa has said in *Bhagavad-gītā*, performance of ritualistic ceremonies is not actually religion. The real path of religion is to surrender at the lotus feet of the Lord. For one who is actually surrendered to the lotus feet of the Lord, there is no question of any separate endeavor for economic development. A devotee engaged in service to the Lord is not disappointed in the

satisfaction of his senses. If he wants to satisfy his senses, Kṛṣṇa fulfills that desire. As far as liberation is concerned, any devotee fully engaged in the service of the Lord is already liberated; therefore there is no separate necessity for his liberation.

Nārada Muni therefore advised Dhruva Mahārāja to take shelter of Vāsudeva, Lord Kṛṣṇa, and engage himself in the way that his mother had advised, for that would help him fulfill his desire. In this verse Nārada Muni has especially stressed the devotional service of the Lord as the only way. In other words, even if one is full of material desires, he can continue his devotional service to the Lord, and all his desires will be fulfilled.

ŚB 4.8.42

तत्तात गच्छ भद्रं ते यमुनायास्तटं शुचि ।
पुण्यं मधुवनं यत्र सान्निध्यं नित्यदा हरेः ॥ ४२ ॥

tat tāta gaccha bhadraṁ te
yamunāyās taṭaṁ śuci
puṇyaṁ madhuvanaṁ yatra
sānnidhyaṁ nityadā hareḥ

Synonyms

tat — that; *tāta* — my dear son; *gaccha* — go; *bhadram* — good fortune; *te* — for you; *yamunāyāḥ* — of the Yamunā; *taṭam* — bank; *śuci* — being purified; *puṇyam* — the holy; *madhu-vanam* — of the name Madhuvana; *yatra* — where; *sānnidhyam* — being nearer; *nityadā* — always; *hareḥ* — of the Supreme Personality of Godhead.

Translation

My dear boy, I therefore wish all good fortune for you. You should go to the bank of the Yamunā, where there is a virtuous forest named Madhuvana, and there be purified. Just by going there, one draws nearer to the Supreme Personality of Godhead, who always lives there.

Purport

Both Nārada Muni and Sunīti, the mother of Dhruva Mahārāja, advised Dhruva Mahārāja to worship the Supreme Personality of Godhead. Now, Nārada Muni is especially giving him directions how this worship of the Supreme Person can very quickly fructify. He recommends that Dhruva Mahārāja go to the bank of the Yamunā, where there is a forest of the name Madhuvana, and begin his meditation and worship there.

Places of pilgrimage yield a special advantage for a devotee in quickly advancing his spiritual life. Lord Kṛṣṇa lives everywhere, but still it is very easy to approach Him in holy places of pilgrimage because these places are inhabited by great sages. Lord Śrī Kṛṣṇa says that He lives wherever His devotees are chanting the glories of His transcendental activities. There are many places of pilgrimage in India, and especially prominent are Badarī-nārāyaṇa, Dvārakā, Rāmeśvara and Jagannātha Purī. These sacred places are called the four *dhāmas. Dhāma* refers to a place where one can immediately contact the Supreme Lord. To go to Badarī-nārāyaṇa one has to pass through Hardwar on the path to the Supreme Personality of Godhead. Similarly, there are other holy places of pilgrimage, such as

Prayāga (Allahabad) and Mathurā, and the topmost of them all is Vṛndāvana. Unless one is very advanced in spiritual life, it is recommended that he live in such holy places and execute devotional service there. But an advanced devotee like Nārada Muni who is engaged in preaching work can serve the Supreme Lord anywhere. Sometimes he even goes to the hellish planets. Hellish conditions do not affect Nārada Muni because he is engaged in greatly responsible activities in devotional service. According to the statement of Nārada Muni, Madhuvana, which is still existing in the Vṛndāvana area, in the district of Mathurā, is a most sacred place. Many saintly persons still live there and engage in the devotional service of the Lord.

There are twelve forests in the area of Vṛndāvana, and Madhuvana is one of them. Pilgrims from all parts of India assemble together and visit all twelve of these forests. There are five forests on the eastern bank of the Yamunā: Bhadravana, Bilvavana, Lauhavana, Bhāṇḍīravana and Mahāvana. On the western side of the bank there are seven: Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadiravana and Vṛndāvana. In those twelve forests there are different *ghāṭas,* or bathing places. They are listed as follows: (1) Avimukta, (2) Adhirūḍha, (3) Guhya-tīrtha, (4) Prayāga-tīrtha, (5) Kanakhala, (6) Tinduka-tīrtha, (7) Sūrya-tīrtha, (8) Vaṭasvāmī, (9) Dhruva-ghāṭa (Dhruva-ghāṭa, where there are many nice trees of fruits and flowers, is famous because Dhruva Mahārāja meditated and underwent severe penances and austerities there in an elevated spot), (10) Ṛṣi-tīrtha, (11) Mokṣa-tīrtha, (12) Budha-tīrtha, (13) Gokarṇa, (14) Kṛṣṇagaṅgā, (15) Vaikuṇṭha, (16) Asi-kuṇḍa, (17) Catuḥ-sāmudrika-kūpa, (18) Akrūra-tīrtha (when Kṛṣṇa and Balarāma were going to Mathurā in the chariot driven by Akrūra, all of

them took bath in this *ghāṭa*), (19) Yājñika-vipra-sthāna, (20) Kubjā-kūpa, (21) Raṅga-sthāla, (22) Mañcha-sthala, (23) Mallayuddha-sthāna, and (24) Daśāśvamedha.

ŚB 4.8.43

स्नात्वानुसवनं तस्मिन् कालिन्द्याः सलिले शिवे ।
कृत्वोचितानि निवसन्नात्मनः कल्पितासनः ॥ ४३ ॥

snātvānusavanaṁ tasmin
kālindyāḥ salile śive
kṛtvocitāni nivasann
ātmanaḥ kalpitāsanaḥ

Synonyms

snātvā — after taking bath; *anusavanam* — three times; *tasmin* — in that; *kālindyāḥ* — in the river Kālindī (the Yamunā); *salile* — in the water; *śive* — which is very auspicious; *kṛtvā* — performing; *ucitāni* — suitable; *nivasan* — sitting; *ātmanaḥ* — of the self; *kalpita-āsanaḥ* — having prepared a sitting place.

Translation

Nārada Muni instructed: My dear boy, in the waters of the Yamunā River, which is known as Kālindī, you should take three baths daily because the water is very auspicious, sacred and clear. After bathing, you should perform the necessary regulative principles for aṣṭāṅga-yoga and then sit down on your āsana [sitting place] in a calm and quiet position.

Purport

It appears from this statement that Dhruva Mahārāja had already been instructed how to practice the eightfold *yoga* system, which is known as *aṣṭāṅga-yoga.* This system is explained in our *Bhagavad-gītā As It Is*, in the chapter entitled "Dhyāna-yoga." It is understood that in *aṣṭāṅga-yoga* one practices settling the mind and then concentrating it on the form of Lord Viṣṇu, as will be described in the following verses. It is clearly stated here that *aṣṭāṅga-yoga* is not a bodily gymnastic exercise, but a practice to concentrate the mind on the form of Viṣṇu. Before sitting on his *āsana,* which is also described in *Bhagavad-gītā*, one has to cleanse himself very nicely in clear or sacred water thrice daily. The water of the Yamunā is naturally very clear and pure, and thus if anyone bathes there three times, undoubtedly he will be very greatly purified externally. Nārada Muni, therefore, instructed Dhruva Mahārāja to go to the bank of the Yamunā and thus become externally purified. This is part of the gradual process of practicing mystic *yoga.*

ŚB 4.8.44

प्राणायामेन त्रिवृता प्राणेन्द्रियमनोमलम् ।
शनैर्व्युदस्याभिध्यायेन्मनसा गुरुणा गुरुम् ॥ ४४ ॥

prāṇāyāmena tri-vṛtā
prāṇendriya-mano-malam
śanair vyudasyābhidhyāyen
manasā guruṇā gurum

Synonyms

prāṇāyāmena — by breathing exercises; *tri-vṛtā* — by the three recommended ways; *prāṇa-indriya* — the life air and

the senses; *manaḥ* — mind; *malam* — impurity; *śanaiḥ* — gradually; *vyudasya* — giving up; *abhidhyāyet* — meditate upon; *manasā* — by the mind; *guruṇā* — undisturbed; *gurum* — the supreme spiritual master, Kṛṣṇa.

Translation

After sitting on your seat, practice the three kinds of breathing exercises, and thus gradually control the life air, the mind and the senses. Completely free yourself from all material contamination, and with great patience begin to meditate on the Supreme Personality of Godhead.

Purport

In this verse the entire *yoga* system is described in summary, and special stress is given to the breathing exercises for stopping the disturbing mind. The mind, by nature, is always oscillating, for it is very fickle, but the breathing exercise is meant to control it. This process of controlling the mind might have been very possible in those days millions of years ago when Dhruva Mahārāja took to it, but at the present moment the mind has to be fixed directly on the lotus feet of the Lord by the chanting process. By chanting the Hare Kṛṣṇa *mantra* one immediately concentrates on the sound vibration and thinks of the lotus feet of the Lord, and very quickly one is elevated to the position of *samādhi,* or trance. If one goes on chanting the holy names of the Lord, which are not different from the Supreme Personality of Godhead, naturally his mind becomes absorbed in thought of the Lord.

It is here recommended to Dhruva Mahārāja that he meditate

on the supreme *guru,* or supreme spiritual master. The supreme spiritual master is Kṛṣṇa, who is therefore known as *caitya-guru.* This refers to the Supersoul, who is sitting in everyone's heart. He helps from within as stated in *Bhagavad-gītā,* and He sends the spiritual master, who helps from without. The spiritual master is the external manifestation of the *caitya-guru,* or the spiritual master sitting in everyone's heart.

The process by which we give up our thoughts of material things is called *pratyāhāra,* which entails being freed from all material thoughts and engagements. The word *abhidhyāyet,* which is used in this verse, indicates that unless one's mind is fixed, one cannot meditate. The conclusion, therefore, is that meditation means thinking of the Lord within. Whether one comes to that stage by the *aṣṭāṅga-yoga* system or by the method recommended in the *śāstras* especially for this present age — to constantly chant the holy name of the Lord — the goal is to meditate on the Supreme Personality of Godhead.

ŚB 4.8.45

प्रसादाभिमुखं शश्वत्प्रसन्नवदनेक्षणम् ।
सुनासं सुभ्रुवं चारुकपोलं सुरसुन्दरम् ॥ ४५ ॥

prasādābhimukhaṁ śaśvat
prasanna-vadanekṣaṇam
sunāsaṁ subhruvaṁ cāru-
kapolaṁ sura-sundaram

Synonyms

prasāda-abhimukham — always prepared to offer causeless

mercy; *śaśvat* — always; *prasanna* — pleasing; *vadana* — mouth; *īkṣaṇam* — vision; *su-nāsam* — very nicely constructed nose; *su-bhruvam* — very nicely decorated eyebrows; *cāru* — beautiful; *kapolam* — forehead; *sura* — the demigods; *sundaram* — good looking.

Translation

[The form of the Lord is described herein.] The Lord's face is perpetually very beautiful and pleasing in attitude. To the devotees who see Him, He appears never to be displeased, and He is always prepared to award benedictions to them. His eyes, His nicely decorated eyebrows, His raised nose and His broad forehead are all very beautiful. He is more beautiful than all the demigods.

Purport

This verse clearly explains how one has to meditate on the form of the Lord. Impersonal meditation is a bogus invention of modern days. In none of the Vedic literatures is impersonal meditation recommended. In *Bhagavad-gītā,* when meditation is recommended, the word *mat-paraḥ,* which means "pertaining to Me," is used. Any Viṣṇu form pertains to Lord Kṛṣṇa because Lord Kṛṣṇa is the original Viṣṇu form. Sometimes someone tries to meditate upon the impersonal Brahman, which is described in *Bhagavad-gītā* as *avyakta,* meaning "unmanifested" or "impersonal." But it is remarked by the Lord Himself that those who are attached to this impersonal feature of the Lord suffer a very troublesome task because no one can concentrate on the impersonal feature. One has to concentrate

on the form of the Lord, which is described here in connection with Dhruva Mahārāja's meditation. As will be apparent from later descriptions, Dhruva Mahārāja perfected this kind of meditation, and his *yoga* was successful.

ŚB 4.8.46

तरुणं रमणीयाङ्गमरुणोष्ठेक्षणाधरम् ।
प्रणताश्रयणं नृम्णं शरण्यं करुणार्णवम् ॥ ४६ ॥

taruṇaṁ ramaṇīyāṅgam
aruṇoṣṭhekṣaṇādharam
praṇatāśrayaṇaṁ nṛmṇaṁ
śaraṇyaṁ karuṇārṇavam

Synonyms

taruṇam — youthful; *ramaṇīya* — attractive; *aṅgam* — all parts of the body; *aruṇa-oṣṭha* — lips pinkish like the rising sun; *īkṣaṇa-adharam* — eyes of the same nature; *praṇa-ta* — one who is surrendered; *āśrayaṇam* — shelter of the surrendered; *nṛmṇam* — transcendentally pleasing in all respects; *śaraṇyam* — the person unto whom it is just worthy to surrender; *karuṇā* — merciful like; *arṇavam* — the ocean.

Translation

Nārada Muni continued: The Lord's form is always youthful. Every limb and every part of His body is properly formed, free from defect. His eyes and lips are pinkish like the rising sun. He is always prepared to give shelter to the surrendered soul, and anyone so fortunate as to look upon Him feels all satisfaction.

The Lord is always worthy to be the master of the surrendered soul, for He is the ocean of mercy.

Purport

Everyone has to surrender to someone superior. That is always the nature of our living condition. At the present moment we are trying to surrender to someone — either to society or to our nation, family, state or government. The surrendering process already exists, but it is never perfect because the person or institution unto whom we surrender is imperfect, and our surrender, having so many ulterior motives, is also imperfect. As such, in the material world no one is worthy to accept anyone's surrender, nor does anyone fully surrender to anyone else unless obliged to do so. But here the surrendering process is voluntary, and the Lord is worthy to accept the surrender. This surrender by the living entity occurs automatically as soon as he sees the beautiful youthful nature of the Lord.

The description given by Nārada Muni is not imaginary. The form of the Lord is understood by the *paramparā* system. Māyāvādī philosophers say that we have to imagine the form of the Lord, but here Nārada Muni does not say that. Rather, he gives the description of the Lord from authoritative sources. He is himself an authority, and he is able to go to Vaikuṇṭhaloka and see the Lord personally; therefore his description of the bodily features of the Lord is not an imagination. Sometimes we give instructions to our students about the bodily features of the Lord, and they paint Him. Their paintings are not imaginary. The description is given through disciplic succession, just like that given by Nārada Muni, who sees the Lord and describes His

bodily features. Therefore such descriptions should be accepted, and if they are painted, that is not imaginative painting.

ŚB 4.8.47

श्रीवत्साङ्कं घनश्यामं पुरुषं वनमालिनम् ।
शङ्खचक्रगदापद्मैरभिव्यक्तचतुर्भुजम् ॥ ४७ ॥

śrīvatsāṅkaṁ ghana-śyāmaṁ
puruṣaṁ vana-mālinam
śaṅkha-cakra-gadā-padmair
abhivyakta-caturbhujam

Synonyms

śrīvatsa-aṅkam — the mark of Śrīvatsa on the chest of the Lord; *ghana-śyāmam* — deeply bluish; *puruṣam* — the Supreme Person; *vana-mālinam* — with a garland of flowers; *śaṅkha* — conchshell; *cakra* — wheel; *gadā* — club; *padmaiḥ* — lotus flower; *abhivyakta* — manifested; *catuḥ-bhujam* — four-handed.

Translation

The Lord is further described as having the mark of Śrīvatsa, or the sitting place of the goddess of fortune, and His bodily hue is deep bluish. The Lord is a person, He wears a garland of flowers, and He is eternally manifest with four hands, which hold [beginning from the lower left hand] a conchshell, wheel, club and lotus flower.

Purport

Here in this verse the word *puruṣam* is very significant. The Lord is never female. He is always male (*puruṣa*). Therefore the impersonalist who imagines the Lord's form as that of a woman is mistaken. The Lord appears in female form if necessary, but His perpetual form is *puruṣa* because He is originally male. The feminine feature of the Lord is displayed by goddesses of fortune — Lakṣmī, Rādhārāṇī, Sītā, etc. All these goddesses of fortune are servitors of the Lord; they are not the Supreme, as falsely imagined by the impersonalist. Lord Kṛṣṇa in His Nārāyaṇa feature is always four handed. On the Battlefield of Kurukṣetra, when Arjuna wanted to see His universal form, He showed this feature of four-handed Nārāyaṇa. Some devotees are of the opinion that Kṛṣṇa is an incarnation of Nārāyaṇa, but the *Bhāgavata* school says that Nārāyaṇa is a manifestation of Kṛṣṇa.

ŚB 4.8.48

किरीटिनं कुण्डलिनं केयूरवलयान्वितम् ।
कौस्तुभाभरणग्रीवं पीतकौशेयवाससम् ॥ ४८ ॥

kirīṭinaṁ kuṇḍalinaṁ
keyūra-valayānvitam
kaustubhābharaṇa-grīvaṁ
pīta-kauśeya-vāsasam

Synonyms

kirīṭinam — the Lord is decorated with a jeweled helmet; *kuṇḍalinam* — with pearl earrings; *keyūra* — jeweled necklace; *valaya-anvitam* — with jeweled bracelets; *kaustubha-ābharaṇa-grīvam* — His neck is decorated by the Kaustubha jewel; *pīta-kauśeya-vāsasam* — and He is dressed with yellow

silk garments.

Translation

The entire body of the Supreme Personality of Godhead, Vāsudeva, is decorated. He wears a valuable jeweled helmet, necklaces and bracelets, His neck is adorned with the Kaustubha jewel, and He is dressed in yellow silk garments.

ŚB 4.8.49

काञ्चीकलापपर्यस्तं लसत्काञ्चननूपुरम् ।
दर्शनीयतमं शान्तं मनोनयनवर्धनम् ॥ ४९ ॥

kāñcī-kalāpa-paryastaṁ
lasat-kāñcana-nūpuram
darśanīyatamaṁ śāntaṁ
mano-nayana-vardhanam

Synonyms

kāñcī-kalāpa — small bells; *paryastam* — surrounding the waist; *lasat-kāñcana-nūpuram* — His legs are decorated with golden ankle bells; *darśanīya-tamam* — the superexcellent feature; *śāntam* — peaceful, calm and quiet; *manaḥ-nayana-vardhanam* — very pleasing to the eyes and the mind.

Translation

The Lord is decorated with small golden bells around His waist, and His lotus feet are decorated with golden ankle bells. All His bodily features are very attractive and pleasing to the eyes. He is always peaceful, calm and quiet and very pleasing to the eyes

and the mind.

ŚB 4.8.50

पद्भ्यां नखमणिश्रेण्या विलसद्भ्यां समर्चताम् ।
हृत्पद्मकर्णिकाधिष्ण्यमाक्रम्यात्मन्यवस्थितम् ॥ ५० ॥

padbhyāṁ nakha-maṇi-śreṇyā
vilasadbhyāṁ samarcatām
hṛt-padma-karṇikā-dhiṣṇyam
ākramyātmany avasthitam

Synonyms

padbhyām — by His lotus feet; *nakha-maṇi-śreṇyā* — by the light of the jewellike nails on the toes; *vilasadbhyām* — glittering lotus feet; *samarcatām* — persons who are engaged in worshiping them; *hṛt-padma-karṇikā* — the whorl of the lotus flower of the heart; *dhiṣṇyam* — situated; *ākramya* — seizing; *ātmani* — in the heart; *avasthitam* — situated.

Translation

Real yogīs meditate upon the transcendental form of the Lord as He stands on the whorl of the lotus of their hearts, the jewel-like nails of His lotus feet glittering.

ŚB 4.8.51

स्मयमानमभिध्यायेत्सानुरागावलोकनम् ।
नियतेनैकभूतेन मनसा वरदर्षभम् ॥ ५१ ॥

smayamānam abhidhyāyet

sānurāgāvalokanam
niyatenaika-bhūtena
manasā varadarṣabham

Synonyms

smayamānam — the Lord's smiling; *abhidhyāyet* — one should meditate upon Him; *sa-anurāga-avalokanam* — one who is looking toward the devotees with great affection; *niyatena* — in this way, regularly; *eka-bhūtena* — with great attention; *manasā* — with the mind; *vara-da-ṛṣabham* — one should meditate upon the greatest bestower of benedictions.

Translation

The Lord is always smiling, and the devotee should constantly see the Lord in this form, as He looks very mercifully toward the devotee. In this way the meditator should look toward the Supreme Personality of Godhead, the bestower of all benedictions.

Purport

The word *niyatena* is very significant in this connection, for it indicates that one should execute the meditation practice as stated above. One should not manufacture a way of meditation on the Supreme Personality of Godhead, but should follow the authorized *śāstras* and personalities. By this prescribed method one can practice concentration upon the Lord until one is so fixed that he remains in trance, thinking always of the form of the Lord. The word used here is *eka-bhūtena,* which means "with great attention and concentration." If one concentrates on

the descriptions of the bodily features of the Lord, one will never fall down.

ŚB 4.8.52

एवं भगवतो रूपं सुभद्रं ध्यायतो मनः ।
निर्वृत्या परया तूर्णं सम्पन्नं न निवर्तते ॥ ५२ ॥

evaṁ bhagavato rūpaṁ
subhadraṁ dhyāyato manaḥ
nirvṛtyā parayā tūrṇaṁ
sampannaṁ na nivartate

Synonyms

evam — thus; *bhagavataḥ* — of the Supreme Personality of Godhead; *rūpam* — form; *su-bhadram* — very auspicious; *dhyāyataḥ* — meditating; *manaḥ* — the mind; *nir-vṛtyā* — being freed from all material contamination; *parayā* — transcendental; *tūrṇam* — very soon; *sampannam* — being enriched; *na* — never; *nivartate* — come down.

Translation

One who meditates in this way, concentrating his mind upon the always auspicious form of the Lord, is very soon freed from all material contamination, and he does not come down from meditation upon the Lord.

Purport

This fixed meditation is called *samādhi,* or trance. A person constantly engaged in the transcendental loving service of the

Lord cannot be deviated from meditating on the form of the Lord, as described herein. The *arcana-mārga,* or the devotional path prescribed in the *Pañcarātra* system of devotional service for worshiping the Deity in the temple, makes the devotee think constantly of the Lord; that is *samādhi,* or trance. One who practices in this way cannot deviate from the service of the Lord, and that makes him perfect in the mission of human life.

ŚB 4.8.53

जपश्च परमो गुह्यः श्रूयतां मे नृपात्मज ।
यं सप्तरात्रं प्रपठन्पुमान् पश्यति खेचरान् ॥ ५३ ॥

japaś ca paramo guhyaḥ
śrūyatāṁ me nṛpātmaja
yaṁ sapta-rātraṁ prapaṭhan
pumān paśyati khecarān

Synonyms

japaḥ ca — the chanting *mantra* in this connection; *paramaḥ* — very, very; *guhyaḥ* — confidential; *śrūyatām* — please hear; *me* — from me; *nṛpa-ātmaja* — O son of the King; *yam* — which; *sapta-rātram* — seven nights; *prapaṭhan* — chanting; *pumān* — a person; *paśyati* — can see; *khe-carān* — human beings who travel in space.

Translation

O son of the King, now I shall speak unto you the mantra which is to be chanted with this process of meditation. One who carefully chants this mantra for seven nights can see the

perfect human beings flying in the sky.

Purport

Within this universe there is a planet called Siddhaloka. The inhabitants of Siddhaloka are by nature perfect in the *yoga* achievements, which are of eight varieties: one can become smaller than the smallest, lighter than the lightest, or bigger than the biggest; one can immediately get whatever he likes, one can even create a planet, etc. These are some of the yogic perfections. By virtue of the *laghimā-siddhi,* or purificatory process to become lighter than the lightest, the inhabitants of Siddhaloka can fly in the sky without airplanes or airships. It is hinted herein by Nārada Muni to Dhruva Mahārāja that by meditating upon the transcendental form of the Lord and at the same time chanting the *mantra* one becomes so perfect within seven days that he can see the human beings who fly in the sky. Nārada Muni uses the word *japaḥ,* which indicates that the *mantra* to be chanted is very confidential. One may ask, "If it is confidential, why is it mentioned in the writing of *Śrīmad-Bhāgavatam*?" It is confidential in this sense: one may receive a published *mantra* anywhere, but unless it is accepted through the chain of disciplic succession, the *mantra* does not act. It is said by authoritative sources that any *mantra* chanted without having been received from the disciplic succession has no efficacy.

Another point established in this verse is that meditation should be carried on with the chanting of a *mantra.* Chanting of the Hare Kṛṣṇa *mantra* is the easiest process of meditation in this age. As soon as one chants the Hare Kṛṣṇa *mantra,* he

sees the forms of Kṛṣṇa, Rāma and Their energies, and that is the perfect stage of trance. One should not artificially try to see the form of the Lord while chanting Hare Kṛṣṇa, but when the chanting is performed offenselessly the Lord will automatically reveal Himself to the view of the chanter. Therefore the chanter has to concentrate on hearing the vibration, and without extra endeavor on his part, the Lord will automatically appear.

ŚB 4.8.54

ॐ नमो भगवते वासुदेवाय ।
मन्त्रेणानेन देवस्य कुर्याद् द्रव्यमयीं बुधः ।
सपर्यां विविधैर्द्रव्यैर्देशकालविभागवित् ॥ ५४ ॥

oṁ namo bhagavate vāsudevāya
mantreṇānena devasya
kuryād dravyamayīṁ budhaḥ
saparyāṁ vividhair dravyair
deśa-kāla-vibhāgavit

Synonyms

om — O my Lord; *namaḥ* — I offer my respectful obeisances; *bhagavate* — unto the Supreme Personality of Godhead; *vāsudevāya* — unto the Supreme Lord, Vāsudeva; *mantreṇa* — by this hymn, or *mantra*; *anena* — this; *devasya* — of the Lord; *kuryāt* — one should do; *dravyamayīm* — physical; *budhaḥ* — one who is learned; *saparyām* — worship by the prescribed method; *vividhaiḥ* — with varieties; *dravyaiḥ* — paraphernalia; *deśa* — according to country; *kāla* — time; *vibhāga-vit* — one who knows the

divisions.

Translation

Oṁ namo bhagavate vāsudevāya. This is the twelve-syllable mantra for worshiping Lord Kṛṣṇa. One should install the physical forms of the Lord, and with the chanting of the mantra one should offer flowers and fruits and other varieties of foodstuffs exactly according to the rules and regulations prescribed by authorities. But this should be done in consideration of place, time, and attendant conveniences and inconveniences.

Purport

Oṁ namo bhagavate vāsudevāya is known as the *dvādaśākṣara-mantra.* This *mantra* is chanted by Vaiṣṇava devotees, and it begins with *praṇava,* or *oṁkāra.* There is an injunction that those who are not *brāhmaṇas* cannot pronounce the *praṇava mantra.* But Dhruva Mahārāja was born a *kṣatriya.* He at once admitted before Nārada Muni that as a *kṣatriya* he was unable to accept Nārada's instruction of renunciation and mental equilibrium, which are the concern of a *brāhmaṇa.* Still, although not a *brāhmaṇa* but a *kṣatriya,* Dhruva was allowed, on the authority of Nārada, to pronounce the *praṇava oṁkāra.* This is very significant. Especially in India, the caste *brāhmaṇas* object greatly when persons from other castes, who are not born in *brāhmaṇa* families, recite this *praṇava mantra.* But here is tacit proof that if a person accepts the Vaiṣṇava *mantra* or Vaiṣṇava way of worshiping the Deity, he is allowed to chant the *praṇava mantra.* In Bhagavad-gītā the Lord personally accepts that anyone, even one of a low species, can be elevated to

the highest position and go back home, back to Godhead, simply if he worships properly.

The prescribed rules, as stated here by Nārada Muni, are that one should accept the *mantra* through a bona fide spiritual master and hear the *mantra* in the right ear. Not only should one chant or murmur the *mantra,* but in front of him he must have the Deity, or physical form of the Lord. Of course, when the Lord appears it is no longer a physical form. For example, when an iron rod is made red-hot in a fire, it is no longer iron; it is fire. Similarly, when we make a form of the Lord — whether of wood or stone or metal or jewels or paint, or even a form within the mind — it is a bona fide, spiritual, transcendental form of the Lord. Not only must one receive the *mantra* from the bona fide spiritual master like Nārada Muni or his representative in the disciplic succession, but one must chant the *mantra.* And not only must one chant, but he should also offer whatever foodstuff is available in his part of the world, according to time and convenience.

The method of worship — chanting the *mantra* and preparing the forms of the Lord — is not stereotyped, nor is it exactly the same everywhere. It is specifically mentioned in this verse that one should take consideration of the time, place and available conveniences. Our Kṛṣṇa consciousness movement is going on throughout the entire world, and we also install Deities in different centers. Sometimes our Indian friends, puffed up with concocted notions, criticize, "This has not been done. That has not been done." But they forget this instruction of Nārada Muni to one of the greatest Vaiṣṇavas, Dhruva Mahārāja. One has to consider the particular time, country and conveniences.

What is convenient in India may not be convenient in the Western countries. Those who are not actually in the line of *ācāryas,* or who personally have no knowledge of how to act in the role of *ācārya,* unnecessarily criticize the activities of the ISKCON movement in countries outside of India. The fact is that such critics cannot do anything personally to spread Kṛṣṇa consciousness. If someone does go and preach, taking all risks and allowing all considerations for time and place, it might be that there are changes in the manner of worship, but that is not at all faulty according to *śāstra.* Śrīmad Vīrarāghava Ācārya, an *ācārya* in the disciplic succession of the Rāmānuja *sampradāya,* has remarked in his commentary that *caṇḍālas,* or conditioned souls who are born in lower than *śūdra* families, can also be initiated according to circumstances. The formalities may be slightly changed here and there to make them Vaiṣṇavas.

Lord Caitanya Mahāprabhu recommends that His name should be heard in every nook and corner of the world. How is this possible unless one preaches everywhere? The cult of Lord Caitanya Mahāprabhu is *bhāgavata-dharma,* and He especially recommends *kṛṣṇa-kathā,* or the cult of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.* He recommends that every Indian, considering this task to be *para-upakāra,* or welfare activity, take the Lord's message to other residents of the world. "Other residents of the world" does not refer only to those who are exactly like the Indian *brāhmaṇas* and *kṣatriyas,* or like the caste *brāhmaṇas,* who claim to be *brāhmaṇas* because they were born in the families of *brāhmaṇas.* The principle that only Indians and Hindus should be brought into the Vaiṣṇava cult is a mistaken idea. There should be propaganda to bring everyone to the Vaiṣṇava cult. The Kṛṣṇa consciousness movement is

meant for this purpose. There is no bar to propagating the Kṛṣṇa consciousness movement even among people who are born in *caṇḍāla, mleccha* or *yavana* families. Even in India, this point has been enunciated by Śrīla Sanātana Gosvāmī in his book *Hari-bhakti-vilāsa,* which is *smṛti* and is the authorized Vedic guide for Vaiṣṇavas in their daily behavior. Sanātana Gosvāmī says that as bell metal can turn to gold when mixed with mercury in a chemical process, so, by the bona fide *dīkṣā,* or initiation method, anyone can become a Vaiṣṇava. One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorized by his predecessor spiritual master. This is called *dīkṣā-vidhāna*. Lord Kṛṣṇa states in Bhagavad-gītā, *vyapāśritya:* one should accept a spiritual master. By this process the entire world can be converted to Kṛṣṇa consciousness.

ŚB 4.8.55

सलिलैः शुचिभिर्माल्यैर्वन्यैर्मूलफलादिभिः ।
शस्ताङ्कुरांशुकैश्चार्चेत्तुलस्या प्रियया प्रभुम् ॥ ५५ ॥

salilaiḥ śucibhir mālyair
vanyair mūla-phalādibhiḥ
śastāṅkurāṁśukaiś cārcet
tulasyā priyayā prabhum

Synonyms

salilaiḥ — by use of water; *śucibhiḥ* — being purified; *mālyaiḥ* — by garlands; *vanyaiḥ* — of forest flowers; *mūla* — roots; *phala-ādibhiḥ* — by different kinds of vegetables and fruits; *śasta* — the newly grown grass; *aṅkura* —

buds; *aṁśukaiḥ* — by the skin of trees, such as the *bhūrja*; *ca* — and; *arcet* — should worship; *tulasyā* — by the *tulasī* leaves; *priyayā* — which are very dear to the Lord; *prabhum* — the Lord.

Translation

One should worship the Lord by offering pure water, pure flower garlands, fruits, flowers and vegetables which are available in the forest, or by collecting newly grown grasses, small buds of flowers or even the skins of trees, and if possible, by offering tulasī leaves, which are very dear to the Supreme Personality of Godhead.

Purport

It is specifically mentioned herein that *tulasī* leaves are very dear to the Supreme Personality of Godhead, and devotees should take particular care to have *tulasī* leaves in every temple and center of worship. In the Western countries, while engaged in propagating the Kṛṣṇa consciousness movement, we were brought great unhappiness because we could not find *tulasī* leaves. Therefore we are very much obliged to our disciple Śrīmatī Govinda dāsī because she has taken much care to grow *tulasī* plants from seeds, and she has been successful by the grace of Kṛṣṇa. Now *tulasī* plants are growing in almost every center of our movement.

Tulasī leaves are very important in the method of worshiping the Supreme Personality of Godhead. In this verse the word *salilaiḥ* means "by the water." Of course, Dhruva Mahārāja was worshiping on the bank of the Yamunā. The Yamunā and the Ganges are sacred, and sometimes devotees in India insist

that the Deity must be worshiped with water of the Ganges or Yamunā. But here we understand *deśa-kāla* to mean "according to time and country." In the Western countries there is no river Yamunā or Ganges — water from such sacred rivers is not available. Does this mean that the *arcā* worship should for that reason be stopped? No. *Salilaiḥ* refers to any water — whatever is available — but it must be very clear and collected purely. That water can be used. The other paraphernalia, such as flower garlands, fruits and vegetables, should be collected according to the country and according to their availability. *Tulasī* leaves are very important for satisfying the Lord, so as far as possible an arrangement should be made for growing *tulasī* leaves. Dhruva Mahārāja was advised to worship the Lord with the fruits and flowers available in the forest. In the *Bhagavad-gītā* Kṛṣṇa frankly says that He accepts vegetables, fruits, flowers, etc. One should not offer Lord Vāsudeva anything other than what is prescribed herein by the great authority Nārada Muni. One cannot offer to the Deity according to one's whims. Since these fruits and vegetables are available anywhere in the universe, we should observe this small point very attentively.

ŚB 4.8.56

लब्ध्वा द्रव्यमयीमर्चां क्षित्यम्ब्वादिषु वार्चयेत् ।
आभृतात्मा मुनिः शान्तो यतवाङ्मितवन्यभुक् ॥ ५६ ॥

labdhvā dravyamayīm arcāṁ
kṣity-ambv-ādiṣu vārcayet
ābhṛtātmā muniḥ śānto
yata-vāṅ mita-vanya-bhuk

Synonyms

labdhvā — by getting; *dravya-mayīm* — made of physical elements; *arcām* — worshipable Deity; *kṣiti* — earth; *ambu* — water; *ādiṣu* — beginning with; *vā* — or; *arcayet* — worship; *ābhṛta-ātmā* — one who is fully self-controlled; *muniḥ* — a great personality; *śāntaḥ* — peacefully; *yata-vāk* — controlling the force of talking; *mita* — frugal; *vanya-bhuk* — eating whatever is available in the forest.

Translation

It is possible to worship a form of the Lord made of physical elements such as earth, water, pulp, wood and metal. In the forest one can make a form with no more than earth and water and worship Him according to the above principles. A devotee who has full control over his self should be very sober and peaceful and must be satisfied simply with eating whatever fruits and vegetables are available in the forest.

Purport

It is essential for a devotee to worship the form of the Lord and not only meditate upon the form of the Lord within his mind with the chanting of the *mantra* given by the spiritual master. The worship of the form must be present. The impersonalist takes unnecessary trouble to meditate upon or worship something impersonal, and the path is very precarious. We are not advised to follow the impersonalist way of meditating on or worshiping the Lord. Dhruva Mahārāja was advised to worship a form made of earth and water because in the jungle, if it is not

possible to have a form made of metal, wood or stone, the best process is to take earth mixed with water and make a form of the Lord and worship Him. The devotee should not be anxious about cooking food; whatever is available in the forest or in the city among the fruit and vegetable groups should be offered to the Deity, and the devotee should be satisfied eating that. He should not be anxious to have very palatable dishes. Of course, wherever it is possible one should offer the Deities the best foodstuffs, prepared within the category of fruits and vegetables, cooked or uncooked. The important factor is that the devotee should be regulated (*mita-bhuk*); that is one of the good qualifications of a devotee. He should not hanker to satisfy the tongue with a particular kind of foodstuff. He should be satisfied to eat whatever *prasāda* is available by the grace of the Lord.

ŚB 4.8.57

स्वेच्छावतारचरितैरचिन्त्यनिजमायया ।
करिष्यत्युत्तमश्लोकस्तद् ध्यायेद्धृदयङ्गमम् ॥ ५७ ॥

svecchāvatāra-caritair
acintya-nija-māyayā
kariṣyaty uttamaślokas
tad dhyāyed dhṛdayaṅ-gamam

Synonyms

sva-icchā — by His own supreme will; *avatāra* — incarnation; *caritaiḥ* — activities; *acintya* — inconceivable; *nija-māyayā* — by His own potency; *kariṣyati* — performs; *uttama-ślokaḥ* — the Supreme Personality of Godhead; *tat* — that; *dhyāyet* — one should meditate; *hṛ-*

dayam-gamam — very attractive.

Translation

My dear Dhruva, besides worshiping the Deity and chanting the mantra three times a day, you should meditate upon the transcendental activities of the Supreme Personality of Godhead in His different incarnations, as exhibited by His supreme will and personal potencies.

Purport

Devotional service comprises nine prescribed practices — hearing, chanting, remembering, worshiping, serving, offering everything to the Deity, etc. Here Dhruva Mahārāja is advised not only to meditate on the form of the Lord, but to think of His transcendental pastimes in His different incarnations. Māyāvādī philosophers take the incarnation of the Lord to be in the same category as the ordinary living entity. This is a great mistake. The incarnation of the Supreme Personality of Godhead is not forced to act by the material laws of nature. The word *svecchā* is used here to indicate that He appears out of His supreme will. The conditioned soul is forced to accept a particular type of body according to his *karma* given by the laws of material nature under the direction of the Supreme Lord. But when the Lord appears, He is not forced by the dictation of material nature; He appears as He likes by His own internal potency. That is the difference. The conditioned soul accepts a particular type of body, such as the body of a hog, by his work and by the superior authority of material nature. But when Lord Kṛṣṇa appears in the incarnation of a boar, He is not the same kind of

hog as an ordinary animal. Kṛṣṇa appears as Varāha-avatāra in an expansive feature which cannot be compared to an ordinary hog's. His appearance and disappearance are inconceivable to us. In the *Bhagavad-gītā* it is clearly said that He appears by His own internal potency for the protection of the devotees and the annihilation of the nondevotees. A devotee should always consider that Kṛṣṇa does not appear as an ordinary human being or ordinary beast; His appearance as Varāha-mūrti or a horse or tortoise is an exhibition of His internal potency. In the *Brahma-saṁhitā* it is said, *ānanda-cinmaya-rasa-pratibhāvitābhiḥ:* one should not mistake the appearance of the Lord as a human being or a beast to be the same as the birth of an ordinary conditioned soul, who is forced to appear by the laws of nature, whether as an animal, as a human being or as a demigod. This kind of thinking is offensive. Lord Caitanya Mahāprabhu has condemned the Māyāvādīs as offensive to the Supreme Personality of Godhead because of their thinking that the Lord and the conditioned living entities are one and the same.

Nārada advises Dhruva to meditate on the pastimes of the Lord, which is as good as the meditation of concentrating one's mind on the form of the Lord. As meditation on any form of the Lord is valuable, so is chanting of different names of the Lord, such as Hari, Govinda and Nārāyaṇa. But in this age we are especially advised to chant the Hare Kṛṣṇa *mantra* as enunciated in the *śāstra:* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ŚB 4.8.58

परिचर्या भगवतो यावत्यः पूर्वसेविताः ।
ता मन्त्रहृदयेनैव प्रयुञ्ज्यान्मन्त्रमूर्तये ॥ ५८ ॥

paricaryā bhagavato
yāvatyaḥ pūrva-sevitāḥ
tā mantra-hṛdayenaiva
prayuñjyān mantra-mūrtaye

Synonyms

paricaryāḥ — service; *bhagavataḥ* — of the Personality of Godhead; *yāvatyaḥ* — as they are prescribed (as above mentioned); *pūrva-sevitāḥ* — recommended or done by previous *ācāryas*; *tāḥ* — that; *mantra* — hymns; *hṛdayena* — within the heart; *eva* — certainly; *prayuñjyāt* — one should worship; *mantra-mūrtaye* — who is nondifferent from the *mantra.*

Translation

One should follow in the footsteps of previous devotees regarding how to worship the Supreme Lord with the prescribed paraphernalia, or one should offer worship within the heart by reciting the mantra to the Personality of Godhead, who is nondifferent from the mantra.

Purport

It is recommended here that even if one cannot arrange to worship the forms of the Lord with all recommended paraphernalia, one can simply think about the form of the Lord and mentally offer everything recommended in

the *śāstras,* including flowers, *candana* pulp, conchshell, umbrella, fan and *cāmara.* One can meditate upon offering and chant the twelve-syllable *mantra, oṁ namo bhagavate vāsudevāya.* Since the *mantra* and the Supreme Personality of Godhead are nondifferent, one can worship the form of the Lord with the *mantra* in the absence of physical paraphernalia. The story of the *brāhmaṇa* who worshiped the Lord within his mind, as related in *Bhakti-rasāmṛta-sindhu,* or *The Nectar of Devotion,* should be consulted in this connection. If paraphernalia is not present physically, one can think of the items and offer them to the Deity by chanting the *mantra.* Such are the liberal and potent facilities in the process of devotional service.

ŚB 4.8.59-60

एवं कायेन मनसा वचसा च मनोगतम् ।
परिचर्यमाणो भगवान् भक्तिमत्परिचर्यया ॥ ५९ ॥
पुंसाममायिनां सम्यग्भजतां भाववर्धनः ।
श्रेयो दिशत्यभिमतं यद्धर्मादिषु देहिनाम् ॥ ६० ॥

evaṁ kāyena manasā
vacasā ca mano-gatam
paricaryamāṇo bhagavān
bhaktimat-paricaryayā

puṁsām amāyināṁ samyag
bhajatāṁ bhāva-vardhanaḥ
śreyo diśaty abhimataṁ
yad dharmādiṣu dehinām

Synonyms

evam — thus; *kāyena* — by the body; *manasā* — by the mind; *vacasā* — by the words; *ca* — also; *manaḥ-gatam* — simply by thinking of the Lord; *paricaryamāṇaḥ* — engaged in the devotional service; *bhagavān* — the Supreme Personality of Godhead; *bhakti-mat* — according to the regulative principles of devotional service; *paricaryayā* — by worshiping the Lord; *puṁsām* — of the devotee; *amāyinām* — who is sincere and serious; *samyak* — perfectly; *bhajatām* — engaged in devotional service; *bhāva-vardhanaḥ* — the Lord, who increases the ecstasy of the devotee; *śreyaḥ* — ultimate goal; *diśati* — bestows; *abhimatam* — desire; *yat* — as they are; *dharma-ādiṣu* — regarding spiritual life and economic development; *dehinām* — of the conditioned souls.

Translation

Anyone who thus engages in the devotional service of the Lord, seriously and sincerely, with his mind, words and body, and who is fixed in the activities of the prescribed devotional methods, is blessed by the Lord according to his desire. If a devotee desires material religiosity, economic development, sense gratification or liberation from the material world, he is awarded these results.

Purport

Devotional service is so potent that one who renders devotional service can receive whatever he likes as a benediction from the Supreme Personality of Godhead. The conditioned souls are very much attached to the material world, and thus by performing religious rites they want the material benefits known as *dhar-*

ma and *artha.*

ŚB 4.8.61

विरक्तश्चेन्द्रियरतौ भक्तियोगेन भूयसा ।
तं निरन्तरभावेन भजेताद्धा विमुक्तये ॥ ६१ ॥

viraktaś cendriya-ratau
bhakti-yogena bhūyasā
taṁ nirantara-bhāvena
bhajetāddhā vimuktaye

Synonyms

viraktaḥ ca — completely renounced order of life; *indriya-ratau* — in the matter of sense gratification; *bhakti-yogena* — by the process of devotional service; *bhūyasā* — with great seriousness; *tam* — unto Him (the Supreme); *nirantara* — constantly, twenty-four hours daily; *bhāvena* — in the topmost stage of ecstasy; *bhajeta* — must worship; *addhā* — directly; *vimuktaye* — for liberation.

Translation

If one is very serious about liberation, he must stick to the process of transcendental loving service, engaging twenty-four hours a day in the highest stage of ecstasy, and he must certainly be aloof from all activities of sense gratification.

Purport

There are different stages of perfection according to different persons' objectives. Generally people are *karmīs,* for they

engage in activities of sense gratification. Above the *karmīs* are the *jñānīs,* who are trying to become liberated from material entanglement. *Yogīs* are still more advanced because they meditate on the lotus feet of the Supreme Personality of Godhead. And above all these are the devotees, who simply engage in the transcendental loving service of the Lord; they are situated seriously on the topmost platform of ecstasy.

Here Dhruva Mahārāja is advised that if he has no desire for sense gratification, then he should directly engage himself in the transcendental loving service of the Lord. The path of *apavarga,* or liberation, begins from the stage called *mokṣa.* In this verse the word *vimuktaye,* "for liberation," is especially mentioned. If one wants to be happy within this material world, he may aspire to go to the different material planetary systems where there is a higher standard of sense gratification, but real *mokṣa,* or liberation, is performed without any such desire. This is explained in the *Bhakti-rasāmṛta-sindhu* by the term *anyābhilāṣitā-śūnyam,* "without desire for material sense gratification." For persons who are still inclined to enjoy material life in different stages or on different planets, the stage of liberation in *bhakti-yoga* is not recommended. Only persons who are completely free from the contamination of sense gratification can execute *bhakti-yoga,* or the process of devotional service, very purely. The activities on the path of *apavarga* up to the stages of *dharma, artha* and *kāma* are meant for sense gratification, but when one comes to the stage of *mokṣa,* the impersonalist liberation, the practitioner wants to merge into the existence of the Supreme. But that is also sense gratification. When one goes above the stage of liberation, however, he at once becomes one of the associates of the Lord

to render transcendental loving service. That is technically called *vimukti*. For this specific *vimukti* liberation, Nārada Muni recommends that one directly engage himself in devotional service.

ŚB 4.8.62

इत्युक्तस्तं परिक्रम्य प्रणम्य च नृपार्भकः ।
ययौ मधुवनं पुण्यं हरेश्चरणचर्चितम् ॥ ६२ ॥

ity uktas taṁ parikramya
praṇamya ca nṛpārbhakaḥ
yayau madhuvanaṁ puṇyaṁ
hareś caraṇa-carcitam

Synonyms

iti — thus; *uktaḥ* — being spoken; *tam* — him (Nārada Muni); *parikramya* — by circumambulating; *praṇamya* — by offering obeisances; *ca* — also; *nṛpa-arbhakaḥ* — the boy of the King; *yayau* — went to; *madhuvanam* — a forest in Vṛndāvana known as Madhuvana; *puṇyam* — which is auspicious and pious; *hareḥ* — of the Lord; *caraṇa-carcitam* — imprinted by the lotus feet of Lord Kṛṣṇa.

Translation

When Dhruva Mahārāja, the son of the King, was thus advised by the great sage Nārada, he circumambulated Nārada, his spiritual master, and offered him respectful obeisances. Then he started for Madhuvana, which is always imprinted with the lotus footprints of Lord Kṛṣṇa and which is therefore especially

auspicious.

ŚB 4.8.63

तपोवनं गते तस्मिन्प्रविष्टोऽन्त:पुरं मुनिः ।
अर्हितार्हणको राज्ञा सुखासीन उवाच तम् ॥ ६३ ॥

tapo-vanaṁ gate tasmin
praviṣṭo 'ntaḥ-puraṁ muniḥ
arhitārhaṇako rājñā
sukhāsīna uvāca tam

Synonyms

tapaḥ-vanam — the forest path where Dhruva Mahārāja executed his austerity; *gate* — having thus approached; *tasmin* — there; *praviṣṭaḥ* — having entered; *antaḥ-puram* — within the private house; *muniḥ* — the great sage Nārada; *arhita* — being worshiped; *arhaṇakaḥ* — by respectful behavior; *rājñā* — by the King; *sukha-āsīnaḥ* — when he comfortably sat on his seat; *uvāca* — said; *tam* — unto him (the King).

Translation

After Dhruva entered Madhuvana Forest to execute devotional service, the great sage Nārada thought it wise to go to the King to see how he was faring within the palace. When Nārada Muni approached, the King received him properly, offering him due obeisances. After being seated comfortably, Nārada began to speak.

ŚB 4.8.64

नारद उवाच
राजन् किं ध्यायसे दीर्घं मुखेन परिशुष्यता ।
किं वा न रिष्यते कामो धर्मो वार्थेन संयुत: ॥ ६४ ॥

nārada uvāca
rājan kiṁ dhyāyase dīrghaṁ
mukhena pariśuṣyatā
kiṁ vā na riṣyate kāmo
dharmo vārthena saṁyutaḥ

Synonyms

nāradaḥ uvāca — the great sage Nārada Muni said; *rājan* — my dear King; *kim* — what; *dhyāyase* — thinking of; *dīrgham* — very deeply; *mukhena* — with your face; *pariśuṣyatā* — as if drying up; *kim vā* — whether; *na* — not; *riṣyate* — been lost; *kāmaḥ* — sense gratification; *dharmaḥ* — religious rituals; *vā* — or; *arthena* — with economic development; *saṁyutaḥ* — along with.

Translation

The great sage Nārada inquired: My dear King, your face appears to be withering up, and you look like you have been thinking of something for a very long time. Why is that? Have you been hampered in following your path of religious rites, economic development and sense gratification?

Purport

The four stages of advancement of human civilization are religiosity, economic development, sense gratification and, for some, the stage of liberation. Nārada Muni did not inquire from the King about his liberation, but only regarding the state management, which is meant for advancement of the three principles religiosity, economic development and sense gratification. Since those who engage in such activities are not interested in liberation, Nārada did not inquire from the King about this. Liberation is meant for persons who have lost all interest in religious ritualistic ceremonies, economic development and sense gratification.

<u>ŚB 4.8.65</u>

राजोवाच
सुतो मे बालको ब्रह्मन् स्त्रैणेनाकरुणात्मना ।
निर्वासितः पञ्चवर्षः सह मात्रा महान्कविः ॥ ६५ ॥

rājovāca
suto me bālako brahman
straiṇenākaruṇātmanā
nirvāsitaḥ pañca-varṣaḥ
saha mātrā mahān kaviḥ

Synonyms

rājā uvāca — the King replied; *sutaḥ* — son; *me* — my; *bālakaḥ* — tender boy; *brahman* — my dear *brāhmaṇa*; *straiṇena* — one who is too addicted to his wife; *akaruṇā-ātmanā* — one who is very hard of heart and without mercy; *nirvāsitaḥ* — is banished; *pañca-varṣaḥ* —

although the boy is five years old; *saha* — with; *mātrā* — mother; *mahān* — great personality; *kaviḥ* — devotee.

Translation

The King replied: O best of the brāhmaṇas, I am very much addicted to my wife, and I am so fallen that I have abandoned all merciful behavior, even to my son, who is only five years old. I have banished him and his mother, even though he is a great soul and a great devotee.

Purport

In this verse there are some specific words which are to be understood very carefully. The King said that since he was very much addicted to his wife, he had lost all his mercy. That is the result of becoming too affectionate toward women. The King had two wives; the first wife was Sunīti, and the second was Suruci. He was too attached to the second wife, however, so he could not behave well with Dhruva Mahārāja. That was the cause of Dhruva's leaving home to perform austerities. Although as a father the King was affectionate toward his son, he minimized his affection for Dhruva Mahārāja because he was too much addicted to the second wife. Now he was repenting that both Dhruva Mahārāja and his mother, Sunīti, were practically banished. Dhruva Mahārāja went to the forest, and since his mother was being neglected by the King, she was therefore almost banished also. The King repented having banished his boy, for Dhruva was only five years old, and a father should not banish his wife and children or neglect their maintenance. Repentant over his neglect of both Sunīti and her son, he was morose, and his

face appeared withered. According to *Manu-smṛti,* one should never desert his wife and children. In a case where the wife and children are disobedient and do not follow the principles of home life, they are sometimes given up. But in the case of Dhruva Mahārāja this was not applicable because Dhruva was very mannerly and obedient. Moreover, he was a great devotee. Such a person is never to be neglected, yet the King was obliged to banish him. Now he was very sorry.

ŚB 4.8.66

अप्यनाथं वने ब्रह्मन्मा स्मादन्त्यर्भकं वृकाः ।
श्रान्तं शयानं क्षुधितं परिम्लानमुखाम्बुजम् ॥ ६६ ॥

apy anāthaṁ vane brahman
mā smādanty arbhakaṁ vṛkāḥ
śrāntaṁ śayānaṁ kṣudhitaṁ
parimlāna-mukhāmbujam

Synonyms

api — certainly; *anātham* — without being protected by anyone; *vane* — in the forest; *brahman* — my dear *brāhmaṇa*; *mā* — whether or not; *sma* — did not; *adanti* — devour; *arbhakam* — the helpless boy; *vṛkāḥ* — wolves; *śrāntam* — being fatigued; *śayānam* — lying down; *kṣudhitam* — being hungry; *parimlāna* — emaciated; *mukha-ambujam* — his face, which is just like a lotus flower.

Translation

My dear brāhmaṇa, the face of my son was just like a lotus flower. I am thinking of his precarious condition. He is unprotected, and he might be very hungry. He might have lain down somewhere in the forest, and the wolves might have attacked him to eat his body.

ŚB 4.8.67

अहो मे बत दौरात्म्यं स्त्रीजितस्योपधारय ।
योऽङ्कं प्रेम्णारुरुक्षन्तं नाभ्यनन्दमसत्तमः ॥ ६७ ॥

aho me bata daurātmyaṁ
strī-jitasyopadhāraya
yo 'ṅkaṁ premṇārurukṣantaṁ
nābhyanandam asattamaḥ

Synonyms

aho — alas; *me* — my; *bata* — certainly; *daurātmyam* — cruelty; *strī-jitasya* — conquered by a woman; *upadhāraya* — just think of me in this regard; *yaḥ* — who; *aṅkam* — lap; *premṇā* — out of love; *ārurukṣantam* — trying to rise onto it; *na* — not; *abhyanandam* — received properly; *asat-tamaḥ* — the most cruel.

Translation

Alas, just see how I was conquered by my wife! Just imagine my cruelty! Out of love and affection the boy was trying to get up on my lap, but I did not receive him, nor did I even pat him for a moment. Just imagine how hardhearted I am.

ŚB 4.8.68

नारद उवाच
मा मा शुचः स्वतनयं देवगुप्तं विशाम्पते ।
तत्प्रभावमविज्ञाय प्रावृङ्क्ते यद्यशो जगत् ॥ ६८ ॥

nārada uvāca
mā mā śucaḥ sva-tanayaṁ
deva-guptaṁ viśāmpate
tat-prabhāvam avijñāya
prāvṛṅkte yad-yaśo jagat

Synonyms

nāradaḥ uvāca — the great sage Nārada said; *mā* — do not; *mā* — do not; *śucaḥ* — be aggrieved; *sva-tanayam* — of your own son; *deva-guptam* — he is well protected by the Lord; *viśām-pate* — O master of human society; *tat* — his; *prabhāvam* — influence; *avijñāya* — without knowing; *prāvṛṅkte* — widespread; *yat* — whose; *yaśaḥ* — reputation; *jagat* — all over the world.

Translation

The great sage Nārada replied: My dear King, please do not be aggrieved about your son. He is well protected by the Supreme Personality of Godhead. Although you have no actual information of his influence, his reputation is already spread all over the world.

Purport

Sometimes when we hear that great sages and devotees go to the forest and engage themselves in devotional service or meditation, we become surprised: how can one live in the forest and not be taken care of by anyone? But the answer, given by a great authority, Nārada Muni, is that such persons are well protected by the Supreme Personality of Godhead. *Śaraṇāgati,* or surrender, means acceptance or firm belief that wherever the surrendered soul lives he is always protected by the Supreme Personality of Godhead; he is never alone or unprotected. Dhruva Mahārāja's affectionate father thought his young boy, only five years old, to be in a very precarious position in the jungle, but Nārada Muni assured him, "You do not have sufficient information about the influence of your son." Anyone who engages in devotional service, anywhere within this universe, is never unprotected.

ŚB 4.8.69

सुदुष्करं कर्म कृत्वा लोकपालैरपि प्रभुः ।
ऐष्यत्यचिरतो राजन् यशो विपुलयंस्तव ॥ ६९ ॥

suduṣkaraṁ karma kṛtvā
loka-pālair api prabhuḥ
aiṣyaty acirato rājan
yaśo vipulayaṁs tava

Synonyms

su-duṣkaram — impossible to perform; *karma* — work; *kṛtvā* — after performing; *loka-pālaiḥ* — by great personalities; *api* — even; *prabhuḥ* — quite competent; *aiṣyati* — will come back; *aciratah* — without delay; *rājan* — my

dear King; *yaśaḥ* — reputation; *vipulayan* — causing to become great; *tava* — your.

Translation

My dear King, your son is very competent. He will perform activities which would be impossible even for great kings and sages. Very soon he will complete his task and come back home. You should know that he will also spread your reputation all over the world.

Purport

Here in this verse Nārada Muni has described Dhruva Mahārāja as *prabhu.* This word is applicable to the Supreme Personality of Godhead. Sometimes the spiritual master is addressed as Prabhupāda. *Prabhu* means "the Supreme Personality of Godhead," and *pāda* means "post." According to Vaiṣṇava philosophy, the spiritual master occupies the post of the Supreme Personality of Godhead, or in other words he is the bona fide representative of the Supreme Lord. Dhruva Mahārāja is also described here as *prabhu* because he is an *ācārya* of the Vaiṣṇava school. Another meaning of *prabhu* is "master of the senses," just like the word *svāmī.* Another significant word is *suduṣkaram,* "very difficult to perform." What was the task that Dhruva Mahārāja undertook? The most difficult task in life is to satisfy the Supreme Personality of Godhead, and Dhruva Mahārāja would be able to do that. We must remember that Dhruva Mahārāja was not fickle; he was determined to execute his service and then come back. Every devotee, therefore, should be determined that in this life he will be able to satisfy the

Supreme Personality of Godhead and by that process go back home, back to Godhead. That is the perfection of the highest mission of life.

ŚB 4.8.70

मैत्रेय उवाच
इति देवर्षिणा प्रोक्तं विश्रुत्य जगतीपतिः ।
राजलक्ष्मीमनादृत्य पुत्रमेवान्वचिन्तयत् ॥ ७० ॥

maitreya uvāca
iti devarṣiṇā proktaṁ
viśrutya jagatī-patiḥ
rāja-lakṣmīm anādṛtya
putram evānvacintayat

Synonyms

maitreyaḥ uvāca — the great sage Maitreya said; *iti* — thus; *devarṣiṇā* — by the great sage Nārada; *proktam* — spoken; *viśrutya* — hearing; *jagatī-patiḥ* — the King; *rāja-lakṣmīm* — the opulence of his big kingdom; *anādṛtya* — without taking care of; *putram* — his son; *eva* — certainly; *anvacintayat* — began to think of him.

Translation

The great Maitreya continued: The King, Uttānapāda, after being advised by Nārada Muni, practically gave up all duties in relation with his kingdom, which was very vast and wide, opulent like the goddess of fortune, and he simply began to think of his son Dhruva.

ŚB 4.8.71

तत्राभिषिक्तः प्रयतस्तामुपोष्य विभावरीम् ।
समाहितः पर्यचरदृष्यादेशेन पूरुषम् ॥ ७१ ॥

tatrābhiṣiktaḥ prayatas
tām upoṣya vibhāvarīm
samāhitaḥ paryacarad
ṛṣy-ādeśena pūruṣam

Synonyms

tatra — thereupon; *abhiṣiktaḥ* — after taking a bath; *prayataḥ* — with great attention; *tām* — that; *upoṣya* — fasting; *vibhāvarīm* — night; *samāhitaḥ* — perfect attention; *paryacarat* — worshiped; *ṛṣi* — by the great sage Nārada; *ādeśena* — as advised; *pūruṣam* — the Supreme Personality of Godhead.

Translation

Elsewhere, Dhruva Mahārāja, having arrived at Madhuvana, took his bath in the river Yamunā and observed fasting in the night with great care and attention. After that, as advised by the great sage Nārada, he engaged himself in worshiping the Supreme Personality of Godhead.

Purport

The significance of this particular verse is that Dhruva Mahārāja acted exactly according to the advice of his spiritual master, the great sage Nārada. Śrīla Viśvanātha Cakravartī also advises that if we want to be successful in our attempt to go back to God-

head, we must very seriously act according to the instruction of the spiritual master. That is the way of perfection. There need be no anxiety over attaining perfection because if one follows the instruction given by the spiritual master he is sure to attain perfection. Our only concern should be how to execute the order of the spiritual master. A spiritual master is expert in giving special instructions to each of his disciples, and if the disciple executes the order of the spiritual master, that is the way of his perfection.

ŚB 4.8.72

त्रिरात्रान्ते त्रिरात्रान्ते कपित्थबदराशनः ।
आत्मवृत्त्यनुसारेण मासं निन्येऽर्चयन्हरिम् ॥ ७२ ॥

tri-rātrānte tri-rātrānte
kapittha-badarāśanaḥ
ātma-vṛtty-anusāreṇa
māsaṁ ninye 'rcayan harim

Synonyms

tri — three; *rātra-ante* — at the end of night; *tri* — three; *rātra-ante* — at the end of night; *kapittha-badara* — fruits and berries; *aśanaḥ* — eating; *ātma-vṛtti* — just to preserve the body; *anusāreṇa* — as it was necessary, minimum; *māsam* — one month; *ninye* — passed away; *arcayan* — worshiping; *harim* — the Supreme Personality of Godhead.

Translation

For the first month Dhruva Mahārāja ate only fruits and ber-

ries on every third day, only to keep his body and soul together, and in this way he progressed in his worship of the Supreme Personality of Godhead.

Purport

Kapittha is a flower which is known in Indian vernacular as *kayeta.* We do not find an English equivalent for the name of this flower, but its fruit is generally not accepted by human beings; it is eaten by monkeys in the forest. Dhruva Mahārāja, however, accepted such fruits, not for luxurious feasting but just to keep his body and soul together. The body needs food, but a devotee should not accept foodstuff to satisfy the tongue in sense gratification. It is recommended in *Bhagavad-gītā* that one should accept as much food as necessary to keep the body fit, but one should not eat for luxury. Dhruva Mahārāja is an *ācārya,* and by undergoing severe austerities and penances he teaches us how one should execute devotional service. We must carefully know the process of Dhruva Mahārāja's service; how severely he passed his days will be shown in later verses. We should always remember that to become a bona fide devotee of the Lord is not an easy task, but in this age, by the mercy of Lord Caitanya, it has been made very easy. But if we do not follow even the liberal instructions of Lord Caitanya, how can we expect to discharge our regular duties in devotional service? It is not possible in this age to follow Dhruva Mahārāja in his austerity, but the principles must be followed; we should not disregard the regulative principles given by our spiritual master, for they make it easier for the conditioned soul. As far as our ISKCON movement is concerned, we simply ask that one observe the four prohibitive rules, chant sixteen rounds and,

instead of indulging in luxurious eating for the tongue, simply accept *prasāda* offered to the Lord. This does not mean that with our fasting the Lord should also fast. The Lord should be given foodstuff which is as nice as possible. But we should not make it a point to satisfy our own tongue. As far as possible we should accept simple foodstuff, just to keep the body and soul together to execute devotional service.

It is our duty to remember always that in comparison to Dhruva Mahārāja we are insignificant. We cannot do anything like what Dhruva Mahārāja did for self-realization because we are absolutely incompetent to execute such service. But by Lord Caitanya's mercy we have been given all concessions possible for this age, so at least we should always remember that neglect of our prescribed duties in devotional service will not make us successful in the mission we have undertaken. It is our duty to follow in the footsteps of Dhruva Mahārāja, for he was very determined. We should also be determined to finish our duties in executing devotional service in this life; we should not wait for another life to finish our job.

ŚB 4.8.73

द्वितीयं च तथा मासं षष्ठे षष्ठेऽर्भको दिने ।
तृणपर्णादिभिः शीर्णैः कृतान्नोऽभ्यर्चयन्विभुम् ॥ ७३ ॥

dvitīyaṁ ca tathā māsaṁ
ṣaṣṭhe ṣaṣṭhe 'rbhako dine
tṛṇa-parṇādibhiḥ śīrṇaiḥ
kṛtānno 'bhyarcayan vibhum

Synonyms

dvitīyam — the next month; *ca* — also; *tathā* — as mentioned above; *māsam* — month; *ṣaṣṭhe ṣaṣṭhe* — every sixth day; *arbhakaḥ* — the innocent boy; *dine* — on days; *tṛṇa-parṇa-ādibhiḥ* — by grasses and leaves; *śīrṇaiḥ* — which were dry; *kṛta-annaḥ* — made for his food; *abhyarcayan* — and thus continued his method of worship; *vibhum* — for the Supreme Personality of Godhead.

Translation

In the second month Dhruva Mahārāja ate only every six days, and for his eatables he took dry grass and leaves. Thus he continued his worship.

ŚB 4.8.74

तृतीयं चानयन्मासं नवमे नवमेऽहनि ।
अब्भक्ष उत्तमश्लोकमुपाधावत्समाधिना ॥ ७४ ॥

tṛtīyaṁ cānayan māsaṁ
navame navame 'hani
ab-bhakṣa uttamaślokam
upādhāvat samādhinā

Synonyms

tṛtīyam — the third month; *ca* — also; *ānayan* — passing; *māsam* — one month; *navame navame* — on each ninth; *ahani* — on the day; *ap-bhakṣaḥ* — drinking water only; *uttama-ślokam* — the Supreme Personality of Godhead, who is worshiped by selected verses; *upādhāvat* — worshiped; *samādhinā* — in trance.

Translation

In the third month he drank water only every nine days. Thus he remained completely in trance and worshiped the Supreme Personality of Godhead, who is adored by selected verses.

ŚB 4.8.75

चतुर्थमपि वै मासं द्वादशे द्वादशेऽहनि ।
वायुभक्षो जितश्वासो ध्यायन्देवमधारयत् ॥ ७५ ॥

caturtham api vai māsaṁ
dvādaśe dvādaśe 'hani
vāyu-bhakṣo jita-śvāso
dhyāyan devam adhārayat

Synonyms

caturtham — fourth; *api* — also; *vai* — in that way; *māsam* — the month; *dvādaśe dvādaśe* — on the twelfth; *ahani* — day; *vāyu* — air; *bhakṣaḥ* — eating; *jita-śvāsaḥ* — controlling the breathing process; *dhyāyan* — meditating; *devam* — the Supreme Lord; *adhārayat* — worshiped.

Translation

In the fourth month Dhruva Mahārāja became a complete master of the breathing exercise, and thus he inhaled air only every twelfth day. In this way he became completely fixed in his position and worshiped the Supreme Personality of Godhead.

ŚB 4.8.76

पञ्चमे मास्यनुप्राप्ते जितश्वासो नृपात्मजः ।
ध्यायन् ब्रह्म पदैकेन तस्थौ स्थाणुरिवाचलः ॥ ७६ ॥

pañcame māsy anuprāpte
jita-śvāso nṛpātmajaḥ
dhyāyan brahma padaikena
tasthau sthāṇur ivācalaḥ

Synonyms

pañcame — in the fifth; *māsi* — in the month; *anuprāpte* — being situated; *jita-śvāsaḥ* — and still controlling the breathing; *nṛpa-ātmajaḥ* — the son of the King; *dhyāyan* — meditating; *brahma* — the Supreme Personality of Godhead; *padā ekena* — with one leg; *tasthau* — stood; *sthāṇuḥ* — just like a column; *iva* — like; *acalaḥ* — without movement.

Translation

By the fifth month, Mahārāja Dhruva, the son of the King, had controlled his breathing so perfectly that he was able to stand on only one leg, just as a column stands, without motion, and concentrate his mind fully on the Parabrahman.

ŚB 4.8.77

सर्वतो मन आकृष्य हृदि भूतेन्द्रियाशयम् ।
ध्यायन्भगवतो रूपं नाद्राक्षीत्किञ्चनापरम् ॥ ७७ ॥

sarvato mana ākṛṣya
hṛdi bhūtendriyāśayam

dhyāyan bhagavato rūpaṁ
nādrākṣīt kiñcanāparam

Synonyms

sarvataḥ — in all respects; *manaḥ* — mind; *ākṛṣya* — concentrating; *hṛdi* — in the heart; *bhūta-indriya-āśayam* — resting place of the senses and the objects of the senses; *dhyāyan* — meditating; *bhagavataḥ* — of the Supreme Personality of Godhead; *rūpam* — form; *na adrākṣīt* — did not see; *kiñcana* — anything; *aparam* — else.

Translation

He completely controlled his senses and their objects, and in this way he fixed his mind, without diversion to anything else, upon the form of the Supreme Personality of Godhead.

Purport

The yogic principles of meditation are clearly explained here. One has to fix one's mind upon the form of the Supreme Personality of Godhead without diversion to any other objective. It is not that one can meditate or concentrate on an impersonal objective. To try to do so is simply a waste of time, for it is unnecessarily troublesome, as explained in *Bhagavad-gītā*.

ŚB 4.8.78

आधारं महदादीनां प्रधानपुरुषेश्वरम् ।
ब्रह्म धारयमाणस्य त्रयो लोकाश्चकम्पिरे ॥ ७८ ॥

ādhāraṁ mahad-ādīnāṁ

pradhāna-puruṣeśvaram
brahma dhārayamāṇasya
trayo lokāś cakampire

Synonyms

ādhāram — repose; *mahat-ādīnām* — of the material sum total known as the *mahat-tattva*; *pradhāna* — the chief; *puruṣa-īś-varam* — master of all living entities; *brahma* — the Supreme Brahman, the Personality of Godhead; *dhārayamāṇasya* — having taken into the heart; *trayaḥ* — the three planetary systems; *lokāḥ* — all the planets; *cakampire* — began to tremble.

Translation

When Dhruva Mahārāja thus captured the Supreme Personality of Godhead, who is the refuge of the total material creation and who is the master of all living entities, the three worlds began to tremble.

Purport

In this verse the particular word *brahma* is very significant. *Brahman* refers to one who not only is the greatest, but has the potency to expand to an unlimited extent. How was it possible for Dhruva Mahārāja to capture Brahman within his heart? This question has been very nicely answered by Jīva Gosvāmī. He says that the Supreme Personality of Godhead is the origin of Brahman, for since He comprises everything material and spiritual, there cannot be anything greater than He. In the *Bhagavad-gītā* also the Supreme Godhead says, "I am the resting place of Brahman." Many persons, especially

the Māyāvādī philosophers, consider Brahman the biggest, all-expanding substance, but according to this verse and other Vedic literatures, such as Bhagavad-gītā, the resting place of Brahman is the Supreme Personality of Godhead, just as the resting place of the sunshine is the sun globe. Śrīla Jīva Gosvāmī therefore says that since the transcendental form of the Lord is the seed of all greatness, He is the Supreme Brahman. Since the Supreme Brahman was situated in the heart of Dhruva Mahārāja, he became heavier than the heaviest, and therefore everything trembled in all three worlds and in the spiritual world.

The *mahat-tattva,* or the sum total of the material creation, is to be understood to be the ultimate end of all universes, including all the living entities therein. Brahman is the resort of the *mahat-tattva,* which includes all material and spiritual entities. It is described in this connection that the Supreme Brahman, the Personality of Godhead, is the master of both *pradhāna* and *puruṣa. Pradhāna* means subtle matter, such as ether. *Puruṣa* means the spiritual-spark living entities who are entangled in that subtle material existence. These may also be described as *parā prakṛti* and *aparā prakṛti,* as stated in Bhagavad-gītā. Kṛṣṇa, being the controller of both the *prakṛtis,* is thus the master of *pradhāna* and *puruṣa.* In the Vedic hymns also the Supreme Brahman is described as *antaḥ-praviṣṭaḥ śāstā.* This indicates that the Supreme Personality of Godhead is controlling everything and entering into everything. The *Brahma-saṁhitā* (5.35) further confirms this. *Aṇḍāntara-stha-paramāṇu-cayāntara-stham:* He has entered not only the universes, but even the atom. In Bhagavad-gītā (10.42) Kṛṣṇa also says, *viṣṭabhyāham idaṁ kṛtsnam.* The Supreme Personality

of Godhead controls everything by entering into everything. By associating constantly with the Supreme Personality in his heart, Dhruva Mahārāja naturally became equal to the greatest, Brahman, by His association, and thus became the heaviest, and the entire universe trembled. In conclusion, a person who always concentrates on the transcendental form of Kṛṣṇa within his heart can very easily strike the whole world with wonder at his activities. This is the perfection of *yoga* performance, as confirmed in Bhagavad-gītā (6.47). *Yoginām api sarveṣām:* of all *yogīs,* the *bhakti-yogī,* who thinks of Kṛṣṇa always within his heart and engages in His loving transcendental service, is the topmost. Ordinary *yogīs* can exhibit wonderful material activities, known as *aṣṭa-siddhi,* eight kinds of yogic perfection, but a pure devotee of the Lord can surpass these perfections by performing activities which can make the whole universe tremble.

ŚB 4.8.79

यदैकपादेन स पार्थिवार्भक
स्तस्थौ तदङ्गुष्ठनिपीडिता मही ।
ननाम तत्रार्धमिभेन्द्रधिष्ठिता
तरीव सव्येतरत: पदे पदे ॥ ७९ ॥

yadaika-pādena sa pārthivārbhakas
tasthau tad-aṅguṣṭha-nipīḍitā mahī
nanāma tatrārdham ibhendra-dhiṣṭhitā
tarīva savyetarataḥ pade pade

Synonyms

yadā — when; *eka* — with one; *pādena* — leg; *saḥ* — Dhruva Mahārāja; *pārthiva* — the King's; *arbhakaḥ* — child; *tasthau* — remained standing; *tat-aṅguṣṭha* — his big toe; *nipīḍitā* — being pressed; *mahī* — the earth; *nanāma* — bent down; *tatra* — then; *ardham* — half; *ibha-indra* — the king of elephants; *dhiṣṭhitā* — being situated; *tarī iva* — like a boat; *savya-itarataḥ* — right and left; *pade pade* — in every step.

Translation

As Dhruva Mahārāja, the King's son, kept himself steadily standing on one leg, the pressure of his big toe pushed down half the earth, just as an elephant being carried on a boat rocks the boat left and right with his every step.

Purport

The most significant expression in this verse is *pārthivār-bhakaḥ*, "son of the King." When Dhruva Mahārāja was at home, although he was a king's son, he was prevented from getting on the lap of his father. But when he became advanced in self-realization, or devotional service, by the pressure of his toe he could push down the whole earth. That is the difference between ordinary consciousness and Kṛṣṇa consciousness. In ordinary consciousness a king's son may be refused something even by his father, but when the same person becomes fully Kṛṣṇa conscious within his heart, he can push down the earth with the pressure of his toe.

One cannot argue, "How is it that Dhruva Mahārāja, who was prevented from getting up on the lap of his father, could press down the whole earth?" This argument is not very much appre-

ciated by the learned, for it is an example of *nagna-mātṛkā* logic. By this logic one would think that because his mother in her childhood was naked, she should remain naked even when she is grown up. The stepmother of Dhruva Mahārāja might have been thinking in a similar way: since she had refused to allow him to get up on the lap of his father, how could Dhruva perform such wonderful activities as pressing down the whole earth? She must have been very surprised when she learned that Dhruva Mahārāja, by concentrating constantly on the Supreme Personality of Godhead within his heart, could press down the entire earth, like an elephant who presses down the boat on which it is loaded.

ŚB 4.8.80

तस्मिन्नभिध्यायति विश्वमात्मनो
द्वारं निरुध्यासुमनन्यया धिया ।
लोका निरुच्छ्वासनिपीडिता भृशं
सलोकपाला: शरणं ययुर्हरिम् ॥ ८० ॥

tasminn abhidhyāyati viśvam ātmano
dvāraṁ nirudhyāsum ananyayā dhiyā
lokā nirucchvāsa-nipīḍitā bhṛśaṁ
sa-loka-pālāḥ śaraṇaṁ yayur harim

Synonyms

tasmin — Dhruva Mahārāja; *abhidhyāyati* — when meditating with full concentration; *viśvam ātmanaḥ* — the total body of the universe; *dvāram* — the holes; *nirudhya* — closed; *asum* — the life air; *ananyayā* — without being

diverted; *dhiyā* — meditation; *lokāḥ* — all the planets; *niruc-chvāsa* — having stopped breathing; *nipīḍitāḥ* — thus being suffocated; *bhṛśam* — very soon; *sa-loka-pālāḥ* — all the great demigods from different planets; *śaraṇam* — shelter; *yayuḥ* — took; *harim* — of the Supreme Personality of Godhead.

Translation

When Dhruva Mahārāja became practically one in heaviness with Lord Viṣṇu, the total consciousness, due to his fully concentrating and his closing all the holes of his body, the total universal breathing became choked up, and all the great demigods in all the planetary systems felt suffocated and thus took shelter of the Supreme Personality of Godhead.

Purport

When hundreds of persons are sitting in an airplane, although they remain individual units they each share in the total force of the airplane, which runs at thousands of miles per hour. Similarly, when unit energy is identified with the service of the total energy, the unit energy becomes as powerful as the total energy. As explained in the previous verse, Dhruva Mahārāja, because of his spiritual advancement, became almost the total heaviness, and thus he pressed down the whole earth. Moreover, by such spiritual power his unit body became the total body of the universe. Thus when he closed the holes of his unit body to firmly concentrate his mind on the Supreme Personality of Godhead, all the units of the universe — namely all the living entities, including the big demigods — felt the pressure of suffocation, as if their breathing were being choked. Therefore they all took shel-

ter of the Supreme Personality of Godhead because they were perplexed as to what had happened.

This example of Dhruva Mahārāja's closing the holes of his personal body and thereby closing the breathing holes of the total universe clearly indicates that a devotee, by his personal devotional service, can influence all the people of the whole world to become devotees of the Lord. lf there is only one pure devotee in pure Kṛṣṇa consciousness, he can change the total consciousness of the world into Kṛṣṇa consciousness. This is not very difficult to understand if we study the behavior of Dhruva Mahārāja.

<u>ŚB 4.8.81</u>

देवा ऊचु:
नैवं विदामो भगवन् प्राणरोधं
चराचरस्याखिलसत्त्वधाम्न: ।
विधेहि तन्नो वृजिनाद्विमोक्षं
प्राप्ता वयं त्वां शरणं शरण्यम् ॥ ८१ ॥

devā ūcuḥ
naivaṁ vidāmo bhagavan prāṇa-rodhaṁ
carācarasyākhila-sattva-dhāmnaḥ
vidhehi tan no vṛjinād vimokṣaṁ
prāptā vayaṁ tvāṁ śaraṇaṁ śaraṇyam

Synonyms

devāḥ ūcuḥ — all the demigods said; *na* — not; *evam* — thus; *vidāmaḥ* — we can understand; *bhagavan* — O Personality of Godhead; *prāṇa-rodham* — how we feel

our breathing choked; *cara* — moving; *acarasya* — not moving; *akhila* — universal; *sattva* — existence; *dhāmnaḥ* — the reservoir of; *vidhehi* — kindly do the needful; *tat* — therefore; *naḥ* — our; *vṛjināt* — from the danger; *vimokṣam* — liberation; *prāptāḥ* — approaching; *vayam* — all of us; *tvām* — unto You; *śaraṇam* — shelter; *śaraṇyam* — worthy to be taken shelter of.

Translation

The demigods said: Dear Lord, You are the refuge of all moving and nonmoving living entities. We feel all living entities to be suffocating, their breathing processes choked up. We have never experienced such a thing. Since You are the ultimate shelter of all surrendered souls, we have therefore approached You; kindly save us from this danger.

Purport

Dhruva Mahārāja's influence, attained by executing devotional service unto the Lord, was felt even by the demigods, who had never before experienced such a situation. Because of Dhruva Mahārāja's controlling his breathing, the entire universal breathing process was choked. It is by the will of the Supreme Personality of Godhead that material entities cannot breathe whereas spiritual entities are able to breathe; material entities are products of the Lord's external energy, whereas spiritual entities are products of the Lord's internal energy. The demigods approached the Supreme Personality of Godhead, who is the controller of both kinds of entities, in order to know why their breathing was choked. The Supreme Lord is the ultimate

goal for the solution to all problems within this material world. In the spiritual world there are no problems, but the material world is always problematic. Since the Supreme Personality of Godhead is the master of both the material and spiritual worlds, it is better to approach Him in all problematic situations. Therefore those who are devotees have no problems in this material world. *Viśvaṁ pūrṇa-sukhāyate* (*Caitanya-candrāmṛta*): devotees are free from all problems because they are fully surrendered unto the Supreme Personality of Godhead. For a devotee, everything in the world is very pleasing because he knows how to use everything in the transcendental loving service of the Lord.

ŚB 4.8.82

श्रीभगवानुवाच
मा भैष्ट बालं तपसो दुरत्यया-
न्निवर्तयिष्ये प्रतियात स्वधाम ।
यतो हि वः प्राणनिरोध आसी-
दौत्तानपादिर्मयि सङ्गतात्मा ॥ ८२ ॥

śrī-bhagavān uvāca
mā bhaiṣṭa bālaṁ tapaso duratyayān
nivartayiṣye pratiyāta sva-dhāma
yato hi vaḥ prāṇa-nirodha āsīd
auttānapādir mayi saṅgatātmā

Synonyms

śrī-bhagavān uvāca — the Supreme Personality of Godhead replied; *mā bhaiṣṭa* — do not be afraid; *bālam* — the boy

Dhruva; *tapasaḥ* — by his severe austerity; *duratyayāt* — strongly determined; *nivartayiṣye* — I shall ask him to stop this; *pratiyāta* — you can return; *sva-dhāma* — your own respective homes; *yataḥ* — from whom; *hi* — certainly; *vaḥ* — your; *prāṇa-nirodhaḥ* — choking the life air; *āsīt* — happened; *auttānapādiḥ* — on account of the son of King Uttānapāda; *mayi* — unto Me; *saṅgata-ātmā* — fully absorbed in thought of Me.

Translation

The Supreme Personality of Godhead replied: My dear demigods, do not be perturbed by this. It is due to the severe austerity and full determination of the son of King Uttānapāda, who is now fully absorbed in thought of Me. He has obstructed the universal breathing process. You can safely return to your respective homes. I shall stop this boy in his severe acts of austerities, and you will be saved from this situation.

Purport

Here one word, *saṅgatātmā,* is misinterpreted by the Māyāvādī philosophers, who say that the self of Dhruva Mahārāja became one with the Supreme Self, the Personality of Godhead. The Māyāvādī philosophers want to prove by this word that the Supersoul and the individual soul become united in this way and that after such unification the individual soul has no separate existence. But here it is clearly said by the Supreme Lord that Dhruva Mahārāja was so absorbed in meditation on the thought of the Supreme Personality of Godhead that He Himself, the universal consciousness, was attracted to Dhruva. In order

to please the demigods, He wanted to go Himself to Dhruva Mahārāja to stop him from this severe austerity. The Māyāvādī philosophers' conclusion that the Supersoul and the individual soul become united is not supported by this statement. Rather, the Supersoul, the Personality of Godhead, wanted to stop Dhruva Mahārāja from this severe austerity.

By pleasing the Supreme Personality of Godhead, one pleases everyone, just as by watering the root of a tree one satisfies every branch, twig and leaf of the tree. If one can attract the Supreme Personality of Godhead, one naturally attracts the whole universe because Kṛṣṇa is the supreme cause of the universe. All the demigods were afraid of being totally vanquished by suffocation, but the Personality of Godhead assured them that Dhruva Mahārāja was a great devotee of the Lord and was not about to annihilate everyone in the universe. A devotee is never envious of other living entities.

Thus end the Bhaktivedanta purports of the Fourth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Dhruva Mahārāja Leaves Home for the Forest."

Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) Canto 4: The Creation of the Fourth Order

CHAPTER NINE

Dhruva Mahārāja Returns Home

ŚB 4.9.1

मैत्रेय उवाच
त एवमुत्सन्नभया उरुक्रमे
कृतावनामाः प्रययुस्त्रिविष्टपम् ।
सहस्रशीर्षापि ततो गरुत्मता
मधोर्वनं भृत्यदिदृक्षया गतः ॥ १ ॥

maitreya uvāca
ta evam utsanna-bhayā urukrame
kṛtāvanāmāḥ prayayus tri-viṣṭapam
sahasraśīrṣāpi tato garutmatā
madhor vanaṁ bhṛtya-didṛkṣayā gataḥ

Synonyms

maitreyaḥ uvāca — the great sage Maitreya continued; *te* — the demigods; *evam* — thus; *utsanna-bhayāḥ* — being freed from all fears; *urukrame* — unto the Supreme Personality of Godhead, whose actions are uncommon; *kṛta-avanāmāḥ* — they offered their obeisances; *prayayuḥ* — they returned; *tri-viṣṭapam* — to

their respective heavenly planets; *sahasra-śīrṣā api* — also the Personality of Godhead known as Sahasraśīrṣā; *tataḥ* — from there; *garutmatā* — getting up on the back of Garuḍa; *madhoḥ vanam* — the forest known as Madhuvana; *bhṛtya* — servant; *didṛkṣayā* — wishing to see him; *gataḥ* — went.

Translation

The great sage Maitreya told Vidura: When the demigods were thus reassured by the Personality of Godhead, they were freed from all fears, and after offering their obeisances they returned to their heavenly planets. Then the Lord, who is nondifferent from the Sahasraśīrṣā incarnation, got on the back of Garuḍa, who carried Him to the Madhuvana Forest to see His servant Dhruva.

Purport

The word *sahasraśīrṣā* refers to the Personality of Godhead known as Garbhodakaśāyī Viṣṇu. Although the Lord appeared as Kṣīrodakaśāyī Viṣṇu, He has been described here as Sahasraśīrṣā Viṣṇu because He is nondifferent from Garbhodakaśāyī Viṣṇu. According to Śrīla Rūpa Gosvāmī in his *Laghu-bhāgavatāmṛta,* the Sahasraśīrṣā Personality of Godhead who appeared at that time was the incarnation known as Pṛśnigarbha. He created the planet known as Dhruvaloka for the habitation of Dhruva Mahārāja.

ŚB 4.9.2

स वै धिया योगविपाकतीव्रया
हृत्पद्मकोशे स्फुरितं तडित्प्रभम् ।

तिरोहितं सहसैवोपलक्ष्य
बहि:स्थितं तदवस्थं ददर्श ॥ २ ॥

sa vai dhiyā yoga-vipāka-tīvrayā
hṛt-padma-kośe sphuritaṁ taḍit-prabham
tirohitaṁ sahasaivopalakṣya
bahiḥ-sthitaṁ tad-avasthaṁ dadarśa

Synonyms

saḥ — Dhruva Mahārāja; *vai* — also; *dhiyā* — by meditation; *yoga-vipāka-tīvrayā* — on account of mature realization of the yogic process; *hṛt* — the heart; *padma-kośe* — on the lotus of; *sphuritam* — manifested; *taḍit-prabham* — brilliant like lightning; *tirohitam* — having disappeared; *sahasā* — all of a sudden; *eva* — also; *upalakṣya* — by observing; *bahiḥ-sthitam* — externally situated; *tat-avastham* — in the same posture; *dadarśa* — was able to see.

Translation

The form of the Lord, which was brilliant like lightning and in which Dhruva Mahārāja, in his mature yogic process, was fully absorbed in meditation, all of a sudden disappeared. Thus Dhruva was perturbed, and his meditation broke. But as soon as he opened his eyes he saw the Supreme Personality of Godhead personally present, just as he had been seeing the Lord in his heart.

Purport

Because of his mature position in yogic meditation, Dhruva

Mahārāja was constantly observing the form of the Personality of Godhead within his heart, but all of a sudden, when the Supreme Personality disappeared from his heart, he thought that he had lost Him. Dhruva Mahārāja was perturbed, but upon opening his eyes and breaking his meditation he saw the same form of the Lord before him. In the *Brahma-saṁhitā* (5.38) it is said, *premāñjana-cchurita-bhakti-vilocanena:* a saintly person who has developed love of Godhead by devotional service always sees the Lord's transcendental form of Śyāmasundara. This Śyāmasundara form of the Lord within the heart of a devotee is not imaginary. When a devotee becomes mature in his prosecution of devotional service, he sees face to face the same Śyāmasundara he has thought of during the entire course of his devotional service. Since the Supreme Lord is absolute, the form within the heart of a devotee, the form in the temple and the original form in Vaikuṇṭha, Vṛndāvana-dhāma, are all the same; they are nondifferent from one another.

ŚB 4.9.3

तद्दर्शनेनागतसाध्वस: क्षिता-
ववन्दताङ्गं विनमय्य दण्डवत् ।
दृग्भ्यां प्रपश्यन् प्रपिबन्निवार्भक-
श्चुम्बन्निवास्येन भुजैरिवाश्लिषन् ॥ ३ ॥

tad-darśanenāgata-sādhvasaḥ kṣitāv
avandatāṅgaṁ vinamayya daṇḍavat
dṛgbhyāṁ prapaśyan prapibann ivārbhakaś
cumbann ivāsyena bhujair ivāśliṣan

Synonyms

tat-darśanena — after seeing the Lord; *āgata-sādhvasaḥ* — Dhruva Mahārāja, being greatly confused; *kṣitau* — on the ground; *avandata* — offered obeisances; *aṅgam* — his body; *vinamayya* — prostrating; *daṇḍavat* — just like a rod; *dṛgbhyām* — with his eyes; *prapaśyan* — looking upon; *prapiban* — drinking; *iva* — like; *arbhakaḥ* — the boy; *cumban* — kissing; *iva* — like; *āsyena* — with his mouth; *bhujaiḥ* — with his arms; *iva* — like; *āśliṣan* — embracing.

Translation

When Dhruva Mahārāja saw his Lord just in front of him, he was greatly agitated and offered Him obeisances and respect. He fell flat before Him like a rod and became absorbed in love of Godhead. Dhruva Mahārāja, in ecstasy, looked upon the Lord as if he were drinking the Lord with his eyes, kissing the lotus feet of the Lord with his mouth, and embracing the Lord with his arms.

Purport

Naturally, when Dhruva Mahārāja personally saw the Supreme Personality of Godhead face to face, he was very much agitated in awe and respect, and it appeared as if he were drinking the entire body of the Lord with his eyes. The devotee's love for the Supreme Personality of Godhead is so intense that he wants to kiss the lotus feet of the Lord constantly, and he wants to touch the tips of the toes of the Lord and constantly embrace His lotus feet. All these features of Dhruva Mahārāja's bodily expression indicate that upon seeing the Lord face to face he developed the

eight kinds of transcendental ecstasy in his body.

ŚB 4.9.4

स तं विवक्षन्तमतद्विदं हरि-
र्ज्ञात्वास्य सर्वस्य च हृद्यवस्थितः ।
कृताञ्जलिं ब्रह्ममयेन कम्बुना
पस्पर्श बालं कृपया कपोले ॥ ४ ॥

sa taṁ vivakṣantam atad-vidaṁ harir
jñātvāsya sarvasya ca hṛdy avasthitaḥ
kṛtāñjaliṁ brahmamayena kambunā
pasparśa bālaṁ kṛpayā kapole

Synonyms

saḥ — the Supreme Personality of Godhead; *tam* — Dhruva Mahārāja; *vivakṣantam* — wanting to offer prayers describing His qualities; *a-tat-vidam* — not experienced at that; *hariḥ* — the Personality of Godhead; *jñātvā* — having understood; *asya* — of Dhruva Mahārāja; *sarvasya* — of everyone; *ca* — and; *hṛdi* — in the heart; *avasthitaḥ* — being situated; *kṛta-añjalim* — situated with folded hands; *brahma-mayena* — just consistent with the words of the Vedic hymns; *kambunā* — with His conchshell; *pasparśa* — touched; *bālam* — the boy; *kṛpayā* — out of causeless mercy; *kapole* — on the forehead.

Translation

Although Dhruva Mahārāja was a small boy, he wanted to offer prayers to the Supreme Personality of Godhead in suitable lan-

guage. But because he was inexperienced, he could not adjust himself immediately. The Supreme Personality of Godhead, being situated in everyone's heart, could understand Dhruva Mahārāja's awkward position. Out of His causeless mercy He touched His conchshell to the forehead of Dhruva Mahārāja, who stood before Him with folded hands.

Purport

Every devotee wants to chant the transcendental qualities of the Lord. Devotees are always interested in hearing about the Lord's transcendental qualities, and they are always eager to glorify these qualities, but sometimes they feel inconvenienced by humbleness. The Personality of Godhead, being situated in everyone's heart, specifically gives a devotee intelligence to describe Him. It is therefore understood that when a devotee writes or speaks about the Supreme Personality of Godhead, his words are dictated by the Lord from within. This is confirmed in *Bhagavad-gītā,* Tenth Chapter: to those who constantly engage in the transcendental loving service of the Lord, the Lord, from within, dictates what to do next in order to serve Him. When Dhruva Mahārāja felt hesitant, not knowing how to describe the Lord for want of sufficient experience, the Lord, out of His causeless mercy, touched His conchshell to Dhruva's forehead, and he was transcendentally inspired. This transcendental inspiration is called *brahma-maya* because when one is thus inspired, the sound he produces exactly corresponds to the sound vibration of the *Vedas.* This is not the ordinary sound vibration of this material world. Therefore the sound vibration of the Hare Kṛṣṇa *mantra,* although presented in the ordinary alphabet, should not be taken as mundane or material.

ŚB 4.9.5

स वै तदैव प्रतिपादितां गिरं
दैवीं परिज्ञातपरात्मनिर्णयः ।
तं भक्तिभावोऽभ्यगृणादसत्वरं
परिश्रुतोरुश्रवसं ध्रुवक्षितिः ॥ ५ ॥

sa vai tadaiva pratipāditāṁ giraṁ
daivīṁ parijñāta-parātma-nirṇayaḥ
taṁ bhakti-bhāvo 'bhyagṛṇād asatvaraṁ
pariśrutoru-śravasaṁ dhruva-kṣitiḥ

Synonyms

saḥ — Dhruva Mahārāja; *vai* — certainly; *tadā* — at that time; *eva* — just; *pratipāditām* — having attained; *giram* — speech; *daivīm* — transcendental; *parijñāta* — understood; *para-ātma* — of the Supreme Soul; *nirṇayaḥ* — the conclusion; *tam* — to the Lord; *bhakti-bhāvaḥ* — situated in devotional service; *abhyagṛṇāt* — offered prayers; *asatvaram* — without any hasty conclusion; *pariśruta* — widely known; *uru-śravasam* — whose fame; *dhruva-kṣitiḥ* — Dhruva, whose planet would not be annihilated.

Translation

At that time Dhruva Mahārāja became perfectly aware of the Vedic conclusion and understood the Absolute Truth and His relationship with all living entities. In accordance with the line of devotional service to the Supreme Lord, whose fame is widespread, Dhruva, who in the future would receive a planet which

would never be annihilated, even during the time of dissolution, offered his deliberate and conclusive prayers.

Purport

There are many important items to be considered in this verse. First of all, the relationship between the Absolute Truth and the relative material and spiritual energies is here understood by a student who has complete knowledge of the Vedic literature. Dhruva Mahārāja never went to any school or academic teacher to learn the Vedic conclusion, but because of his devotional service to the Lord, as soon as the Lord appeared and touched his forehead with His conchshell, automatically the entire Vedic conclusion was revealed to him. That is the process of understanding Vedic literature. One cannot understand it simply by academic learning. The *Vedas* indicate that only to one who has unflinching faith in the Supreme Lord as well as in the spiritual master is the Vedic conclusion revealed.

The example of Dhruva Mahārāja is that he engaged himself in devotional service to the Lord according to the order of his spiritual master, Nārada Muni. As a result of his rendering such devotional service with great determination and austerity, the Personality of Godhead personally manifested Himself before him. Dhruva was only a child. He wanted to offer nice prayers to the Lord, but because he lacked sufficient knowledge, he hesitated; but by the mercy of the Lord, as soon as the Lord's conchshell touched his forehead, he became completely aware of the Vedic conclusion. That conclusion is based on proper understanding of the difference between *jīva* and Paramātmā, the individual soul and the Supersoul. The individual soul is forever a servant of the

Supersoul, and therefore his relationship with the Supersoul is to offer service. That is called *bhakti-yoga,* or *bhakti-bhāva.* Dhruva Mahārāja offered his prayers to the Lord not in the way of the impersonalist philosophers, but as a devotee. Therefore it is clearly said here, *bhakti-bhāva.* The only prayers worth offering are those offered to the Supreme Personality of Godhead, whose reputation is spread far and wide. Dhruva Mahārāja wanted to have the kingdom of his father, but his father refused even to allow him to get on his lap. In order to fulfill his desire, the Lord had already created a planet known as the polestar, Dhruvaloka, which was never to be annihilated even at the time of the dissolution of the universe. Dhruva Mahārāja attained this perfection not by acting hastily, but by patiently executing the order of his spiritual master, and therefore he became so successful that he saw the Lord face to face. Now he was further enabled, by the causeless mercy of the Lord, to offer fitting prayers to the Lord. To glorify or offer prayers unto the Supreme, one needs the Lord's mercy. One cannot write to glorify the Lord unless one is endowed with His causeless mercy.

ŚB 4.9.6

ध्रुव उवाच
योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तां
सञ्जीवयत्यखिलशक्तिधरः स्वधाम्ना ।
अन्यांश्च हस्तचरणश्रवणत्वगादीन्
प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥ ६ ॥

dhruva uvāca
yo 'ntaḥ praviśya mama vācam imāṁ prasuptāṁ

sañjīvayaty akhila-śakti-dharaḥ sva-dhāmnā
anyāṁś ca hasta-caraṇa-śravaṇa-tvag-ādīn
prāṇān namo bhagavate puruṣāya tubhyam

Synonyms

dhruvaḥ uvāca — Dhruva Mahārāja said; *yaḥ* — the Supreme Lord who; *antaḥ* — within; *praviśya* — entering; *mama* — my; *vācam* — words; *imām* — all these; *prasuptām* — which are all inactive or dead; *sañjīvayati* — rejuvenates; *akhila* — universal; *śakti* — energy; *dharaḥ* — possessing; *sva-dhāmnā* — by His internal potency; *anyān ca* — other limbs also; *hasta* — like hands; *caraṇa* — legs; *śravaṇa* — ears; *tvak* — skin; *ādīn* — and so on; *prāṇān* — life force; *namaḥ* — let me offer my obeisances; *bhagavate* — unto the Supreme Personality of Godhead; *puruṣāya* — the Supreme Person; *tubhyam* — unto You.

Translation

Dhruva Mahārāja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses — my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.

Purport

Dhruva Mahārāja could understand very easily the difference between his condition before and after attaining spiritual realization and seeing the Supreme Personality of Godhead face to face. He could understand that his life force and activities

had been sleeping. Unless one comes to the spiritual platform, his bodily limbs, mind and other facilities within the body are understood to be sleeping. Unless one is spiritually situated, all his activities are taken as a dead man's activities or ghostly activities. Śrīla Bhaktivinoda Ṭhākura has composed a song in which he addresses himself: "O living entity, get up! How long shall you sleep on the lap of *māyā*? Now you have the opportunity of possessing a human form of body; now try to get up and realize yourself." The *Vedas* also declare, "Get up! Get up! You have the opportunity, the boon of the human form of life — now realize yourself." These are the Vedic injunctions.

Dhruva Mahārāja actually experienced that upon enlightenment of his senses on the spiritual platform he could understand the essence of Vedic instruction — that the Supreme Godhead is the Supreme Person; He is not impersonal. Dhruva Mahārāja could immediately understand this fact. He was aware that for a very long time he was practically sleeping, and he felt the impetus to glorify the Lord according to the Vedic conclusion. A mundane person cannot offer any prayer or glorify the Supreme Personality of Godhead, because he has no realization of the Vedic conclusion.

Therefore when Dhruva Mahārāja found this difference within himself, he could immediately understand that it was because of the causeless mercy of the Lord. He offered obeisances to the Lord with great respect and reverence, completely understanding that the Lord's favor was upon him. This spiritual enlivenment of Dhruva Mahārāja's senses and mind was due to the action of the internal potency of the Lord. In this verse, therefore, the word *sva-dhāmnā* means "by spiritual energy." Spiritual

enlightenment is possible by the mercy of the spiritual energy of the Lord. The chanting of the Hare Kṛṣṇa *mantra* is first addressed to the spiritual energy of the Lord, Hare. This spiritual energy acts when a living entity fully surrenders and accepts his position as an eternal servitor. When a person places himself at the disposal or order of the Supreme Lord, that is called *sevon-mukha;* at that time the spiritual energy gradually reveals the Lord to him.

Without revelation by the spiritual energy, one is unable to offer prayers glorifying the Lord. Any amount of philosophical speculation or poetic expression by mundane persons is still considered to be the action and reaction of the material energy. When one is actually enlivened by the spiritual energy, all his senses become purified, and he engages only in the service of the Lord. At that time his hands, legs, ears, tongue, mind, genitals — everything — engage in the service of the Lord. Such an enlightened devotee no longer has any material activities, nor has he any interest in being materially engaged. This process of purifying the senses and engaging them in the service of the Lord is known as *bhakti,* or devotional service. In the beginning, the senses are engaged by the direction of the spiritual master and *śāstra,* and after realization, when the same senses are purified, the engagement continues. The difference is that in the beginning the senses are engaged in a mechanical way, but after realization they are engaged in spiritual understanding.

ŚB 4.9.7

एकस्त्वमेव भगवन्निदमात्मशक्त्या
मायाख्ययोरुगुणया महदाद्यशेषम् ।

सृष्ट्वानुविश्य पुरुषस्तदसद्गुणेषु
नानेव दारुषु विभावसुवद्विभासि ॥ ७ ॥

ekas tvam eva bhagavann idam ātma-śaktyā
māyākhyayoru-guṇayā mahad-ādy-aśeṣam
sṛṣṭvānuviśya puruṣas tad-asad-guṇeṣu
nāneva dāruṣu vibhāvasuvad vibhāsi

Synonyms

ekaḥ — one; *tvam* — you; *eva* — certainly; *bhagavan* — O my Lord; *idam* — this material world; *ātma-śaktyā* — by Your own potency; *māyā-ākhyayā* — of the name *māyā*; *uru* — greatly powerful; *guṇayā* — consisting of the modes of nature; *mahat-ādi* — the *mahat-tattva,* etc.; *aśeṣam* — unlimited; *sṛṣṭvā* — after creating; *anuviśya* — then after entering; *puruṣaḥ* — the Supersoul; *tat* — of *māyā*; *asat-guṇeṣu* — into the temporarily manifested qualities; *nānā* — variously; *iva* — as if; *dāruṣu* — into pieces of wood; *vibhāvasu-vat* — just like fire; *vibhāsi* — You appear.

Translation

My Lord, You are the supreme one, but by Your different energies You appear differently in the spiritual and material worlds. You create the total energy of the material world by Your external potency, and after creation You enter within the material world as the Supersoul. You are the Supreme Person, and through the temporary modes of material nature You create varieties of manifestation, just as fire, entering into wood of different shapes, burns brilliantly in different varieties.

Purport

Dhruva Mahārāja realized that the Supreme Absolute Truth, the Personality of Godhead, acts through His different energies, not that He becomes void or impersonal and thus becomes all-pervading. The Māyāvādī philosopher thinks that the Absolute Truth, being spread throughout the cosmic manifestation, has no personal form. But here Dhruva Mahārāja, upon realization of the Vedic conclusion, says, "You are spread all over the cosmic manifestation by Your energy." This energy is basically spiritual, but because it acts in the material world temporarily, it is called *māyā,* or illusory energy. In other words, for everyone but the devotees the Lord's energy acts as external energy. Dhruva Mahārāja could understand this fact very nicely, and he could understand also that the energy and the energetic are one and the same. The energy cannot be separated from the energetic.

The identity of the Supreme Personality of Godhead in the feature of Paramātmā, or Supersoul, is admitted herein. His original, spiritual energy enlivens the material energy, and thus the dead body appears to have life force. Voidist philosophers think that under certain material conditions the symptoms of life occur in the material body, but the fact is that the material body cannot act on its own. Even a machine needs separate energy (electricity, steam, etc.). It is stated in this verse that the material energy acts in varieties of material bodies, just as fire burns differently in different wood according to the size and quality of the wood. In the case of devotees the same energy is transformed into spiritual energy; this is possible because the energy is originally spiritual, not material. As it is said, *viṣṇu-śaktiḥ parā proktā.* The original energy inspires a devotee, and

thus he engages all his bodily limbs in the service of the Lord. The same energy, as external potency, engages the ordinary nondevotees in material activities for sense enjoyment. We should mark the difference between *māyā* and *sva-dhāma:* for devotees the *sva-dhāma* acts, whereas in the case of nondevotees the *māyā* energy acts.

<u>ŚB 4.9.8</u>

त्वद्दत्तया वयुनयेदमचष्ट विश्वं
सुप्तप्रबुद्ध इव नाथ भवत्प्रपन्नः ।
तस्यापवर्ग्यशरणं तव पादमूलं
विस्मर्यते कृतविदा कथमार्तबन्धो ॥ ८ ॥

tvad-dattayā vayunayedam acaṣṭa viśvaṁ
supta-prabuddha iva nātha bhavat-prapannaḥ
tasyāpavargya-śaraṇaṁ tava pāda-mūlaṁ
vismaryate kṛta-vidā katham ārta-bandho

Synonyms

tvat-dattayā — given by You; *vayunayā* — by knowledge; *idam* — this; *acaṣṭa* — could see; *viśvam* — whole universe; *supta-prabuddhaḥ* — a man rising from sleep; *iva* — like; *nātha* — O my Lord; *bhavat-prapannaḥ* — Lord Brahmā, who is surrendered unto You; *tasya* — his; *āpavargya* — of persons desiring liberation; *śaraṇam* — the shelter; *tava* — Your; *pāda-mūlam* — lotus feet; *vismaryate* — can be forgotten; *kṛta-vidā* — by a learned person; *katham* — how; *ārta-bandho* — O friend of the distressed.

Translation

O my master, Lord Brahmā is fully surrendered unto You. In the beginning You gave him knowledge, and thus he could see and understand the entire universe, just as a person awakens from sleep and visualizes his immediate duties. You are the only shelter of all persons who desire liberation, and You are the friend of all who are distressed. How, therefore, can a learned person who has perfect knowledge ever forget You?

Purport

The Supreme Personality of Godhead cannot be forgotten even for a moment by His surrendered devotees. The devotee understands that the Lord's causeless mercy is beyond his estimation; he cannot know how much he is benefited by the grace of the Lord. The more a devotee engages himself in the devotional service of the Lord, the more encouragement is supplied by the energy of the Lord. In the *Bhagavad-gītā* the Lord says that to those who are constantly engaged in devotional service with love and affection, the Supreme Personality of Godhead gives intelligence from within and thus they may make further progress. Being so encouraged, the devotee can never forget, at any moment, the Personality of Godhead. He always feels obliged to Him for having achieved increased power in devotional service by His grace. Saintly persons like Sanaka, Sanātana and Lord Brahmā were able to see the entire universe, by the mercy of the Lord, through knowledge of the Lord. The example is given that a person may apparently abstain from sleep all day, but as long as he is not spiritually enlightened he is actually sleeping. He may sleep at night and perform his duties in the daytime, but as

long as he does not come to the platform of working in spiritual enlightenment he is considered to be always sleeping. A devotee, therefore, never forgets the benefit derived from the Lord.

The Lord is addressed here as *ārta-bandhu,* which means "friend of the distressed." As stated in *Bhagavad-gītā,* after many, many births of executing severe austerities in search of knowledge, one comes to the point of real knowledge and becomes wise when one surrenders unto the Supreme Personality of Godhead. The Māyāvādī philosopher, who does not surrender unto the Supreme Person, is understood to be lacking in real knowledge. The devotee in perfect knowledge cannot forget his obligation to the Lord at any moment.

ŚB 4.9.9

नूनं विमुष्टमतयस्तव मायया ते
ये त्वां भवाप्ययविमोक्षणमन्यहेतोः ।
अर्चन्ति कल्पकतरुं कुणपोपभोग्य-
मिच्छन्ति यत्स्पर्शजं निरयेऽपि नृणाम् ॥ ९ ॥

nūnaṁ vimuṣṭa-matayas tava māyayā te
ye tvāṁ bhavāpyaya-vimokṣaṇam anya-hetoḥ
arcanti kalpaka-taruṁ kuṇapopabhogyam
icchanti yat sparśajaṁ niraye 'pi nṝṇām

Synonyms

nūnam — certainly; *vimuṣṭa-matayaḥ* — those who have lost their right intelligence; *tava* — Your; *māyayā* — by the influence of the illusory energy; *te* — they; *ye* — who; *tvām* — You; *bhava* — from birth; *apyaya* — and death; *vimokṣaṇam* —

the cause of liberation; *anya-hetoḥ* — for other purposes; *arcanti* — worship; *kalpaka-tarum* — who are like the desire tree; *kuṇapa* — of this dead body; *upabhogyam* — sense gratification; *icchanti* — they desire; *yat* — that which; *sparśa-jam* — derived by touch sensation; *niraye* — in hell; *api* — even; *nṝṇām* — for persons.

Translation

Persons who worship You simply for the sense gratification of this bag of skin are certainly influenced by Your illusory energy. In spite of having You, who are like a desire tree and are the cause of liberation from birth and death, foolish persons, such as me, desire benedictions from You for sense gratification, which is available even for those who live in hellish conditions.

Purport

Dhruva Mahārāja repented because he had come to the Lord to render devotional service for material profit. He here condemns his attitude. Only due to gross lack of knowledge does one worship the Lord for material profit or for sense gratification. The Lord is like a desire tree. Anyone can have whatever he desires from the Lord, but people in general do not know what kind of benediction they should ask from Him. Happiness derived from the touch of skin, or sensuous happiness, is present in the life of hogs and dogs. Such happiness is very insignificant. If a devotee worships the Lord for such insignificant happiness, he must be considered devoid of all knowledge.

ŚB 4.9.10

या निर्वृतिस्तनुभृतां तव पादपद्म
ध्यानाद्भवज्जनकथाश्रवणेन वा स्यात् ।
सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत्
किं त्वन्तकासिलुलितात्पततां विमानात् ॥ १० ॥

yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kiṁ tv antakāsi-lulitāt patatāṁ vimānāt

Synonyms

yā — that which; *nirvṛtiḥ* — bliss; *tanu-bhṛtām* — of the embodied; *tava* — Your; *pāda-padma* — lotus feet; *dhyānāt* — from meditating upon; *bhavat-jana* — from Your intimate devotees; *kathā* — topics; *śravaṇena* — by hearing; *vā* — or; *syāt* — comes into being; *sā* — that bliss; *brahmaṇi* — in the impersonal Brahman; *sva-mahimani* — Your own magnificence; *api* — even; *nātha* — O Lord; *mā* — never; *bhūt* — exists; *kim* — what to speak of; *tu* — then; *anta-ka-asi* — by the sword of death; *lulitāt* — being destroyed; *pa-tatām* — of those who fall down; *vimānāt* — from their airplanes.

Translation

My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmānanda

is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

Purport

The transcendental bliss derived from devotional service, primarily from *śravaṇaṁ kīrtanam,* hearing and chanting, cannot be compared to the happiness derived by *karmīs* by elevating themselves to the heavenly planets or by *jñānīs* or *yogīs,* who enjoy oneness with the supreme impersonal Brahman. *Yogīs* generally meditate upon the transcendental form of Viṣṇu, but devotees not only meditate upon Him but actually engage in the direct service of the Lord. In the previous verse we find the phrase *bhavāpyaya,* which refers to birth and death. The Lord can give relief from the chain of birth and death. It is a misunderstanding to think, as do the monists, that when one gets relief from the process of birth and death he merges into the Supreme Brahman. Here it is clearly said that the transcendental bliss derived from *śravaṇaṁ kīrtanam* by pure devotees cannot be compared to *brahmānanda,* or the impersonal conception of transcendental bliss derived by merging into the Absolute.

The position of *karmīs* is still more degraded. Their aim is to elevate themselves to the higher planetary systems. It is said, *yānti deva-vratā devān:* persons who worship the demigods are elevated to the heavenly planets (Bg. 9.25). But elsewhere in *Bhagavad-gītā* (9.21) we find, *kṣīṇe puṇye martya-lokaṁ viśanti:* those who are elevated to the higher planetary systems

must come down again as soon as the results of their pious activities are exhausted. They are like the modern astronauts who go to the moon; as soon as their fuel is used up, they are obliged to come back down to this earth. As the modern astronauts who go to the moon or other heavenly planets by force of jet propulsion have to come down again after exhausting their fuel, so also do those who are elevated to the heavenly planets by force of *yajñas* and pious activities. *Antakāsi-lulitāt:* by the sword of time one is cut from his exalted position within this material world, and he comes down again. Dhruva Mahārāja appreciated that the results of devotional service are far more valuable than merging into the Absolute or being elevated to the heavenly planets. The words *patatāṁ vimānāt* are very significant. *Vimāna* means "airplane." Those who are elevated to the heavenly planets are like airplanes, which drop when they run out of fuel.

ŚB 4.9.11

भक्तिं मुहुः प्रवहतां त्वयि मे प्रसङ्गो
भूयादनन्त महताममलाशयानाम् ।
येनाञ्जसोल्बणमुरुव्यसनं भवाब्धिं
नेष्ये भवद्गुणकथामृतपानमत्तः ॥ ११ ॥

bhaktiṁ muhuḥ pravahatāṁ tvayi me prasaṅgo
bhūyād ananta mahatām amalāśayānām
yenāñjasolbaṇam uru-vyasanaṁ bhavābdhiṁ
neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ

Synonyms

bhaktim — devotional service; *muhuḥ* — constantly; *pravahatām* — of those who perform; *tvayi* — unto You; *me* — my; *prasaṅgaḥ* — intimate association; *bhūyāt* — may it become; *ananta* — O unlimited; *mahatām* — of the great devotees; *amala-āśayānām* — whose hearts are freed from material contamination; *yena* — by which; *añjasā* — easily; *ulbaṇam* — terrible; *uru* — great; *vyasanam* — full of dangers; *bhava-abdhim* — the ocean of material existence; *neṣye* — I shall cross; *bhavat* — Your; *guṇa* — transcendental qualities; *kathā* — pastimes; *amṛta* — nectar, eternal; *pāna* — by drinking; *mattaḥ* — mad.

Translation

Dhruva Mahārāja continued: O unlimited Lord, kindly bless me so that I may associate with great devotees who engage in Your transcendental loving service constantly, as the waves of a river constantly flow. Such transcendental devotees are completely situated in an uncontaminated state of life. By the process of devotional service I shall surely be able to cross the nescient ocean of material existence, which is filled with the waves of blazing, firelike dangers. It will be very easy for me, for I am becoming mad to hear about Your transcendental qualities and pastimes, which are eternally existent.

Purport

The significant point in Dhruva Mahārāja's statement is that he wanted the association of pure devotees. Transcendental devotional service cannot be complete and cannot be relishable without the association of devotees. We have therefore estab-

lished the International Society for Krishna Consciousness. Anyone who is trying to be aloof from this Krishna Consciousness Society and yet engage in Kṛṣṇa consciousness is living in a great hallucination, for this is not possible. From this statement by Dhruva Mahārāja it is clear that unless one is associated with devotees, his devotional service does not mature; it does not become distinct from material activities. The Lord says, *satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ* (Bhāg. 3.25.25): only in the association of pure devotees can the words of Lord Kṛṣṇa be fully potent and relishable to the heart and ear. Dhruva Mahārāja explicitly wanted the association of devotees. That association in devotional activities is just like the waves of an incessantly flowing river. In our Krishna Consciousness Society we have full engagement twenty-four hours a day. Every moment of our time is always busily engaged in the service of the Lord. This is called the incessant flow of devotional service.

A Māyāvādī philosopher may question us, "You may be very happy in the association of devotees, but what is your plan for crossing the ocean of material existence?" Dhruva Mahārāja's answer is that it is not very difficult. He clearly says that this ocean can be crossed very easily if one simply becomes mad to hear the glories of the Lord. *Bhavad-guṇa-kathā:* for anyone who persistently engages in hearing the topics of the Lord from *Śrīmad Bhagavad-gītā*, *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta* and who is actually addicted to this process, just as one becomes addicted to intoxicants, it is very easy to cross the nescience of material existence. The ocean of material nescience is compared to a blazing fire, but to a devotee this blazing fire is insignificant because he is completely absorbed in

devotional service. Although the material world is blazing fire, to a devotee it appears full of pleasure (*viśvaṁ pūrṇa-sukhāyate*).

The purport of this statement by Dhruva Mahārāja is that devotional service in the association of devotees is the cause of the development of further devotional service. By devotional service only is one elevated to the transcendental planet Goloka Vṛndāvana, and there also there is only devotional service, for the activities of devotional service both in this world and in the spiritual world are one and the same. Devotional service does not change. The example of a mango can be given here. If one gets an unripe mango, it is still a mango, and when it is ripe it remains the same mango, but it has become more tasteful and relishable. Similarly, there is devotional service performed according to the direction of the spiritual master and the injunctions and regulative principles of *śāstra,* and there is devotional service in the spiritual world, rendered directly in association with the Supreme Personality of Godhead. But they are both the same. There is no change. The difference is that one stage is unripe and the other is ripe and more relishable. It is possible to mature in devotional service only in the association of devotees.

<u>ŚB 4.9.12</u>

ते न स्मरन्त्यतितरां प्रियमीश मर्त्यं
ये चान्वदः सुतसुहृद्गृहवित्तदाराः ।
ये त्वब्जनाभ भवदीयपदारविन्द
सौगन्ध्यलुब्धहृदयेषु कृतप्रसङ्गाः ॥ १२ ॥

te na smaranty atitarāṁ priyam īśa martyaṁ
ye cānv adaḥ suta-suhṛd-gṛha-vitta-dārāḥ

ye tv abja-nābha bhavadīya-padāravinda-
saugandhya-lubdha-hṛdayeṣu kṛta-prasaṅgāḥ

Synonyms

te — they; *na* — never; *smaranti* — remember; *atitarām* — highly; *priyam* — dear; *īśa* — O Lord; *martyam* — material body; *ye* — they who; *ca* — also; *anu* — in relationship with; *adaḥ* — that; *suta* — sons; *suhṛt* — friends; *gṛha* — home; *vitta* — wealth; *dārāḥ* — and wife; *ye* — those who; *tu* — then; *abja-nābha* — O Lord who have a lotus navel; *bhavadīya* — of Your; *pada-aravinda* — lotus feet; *saugandhya* — the fragrance; *lubdha* — have achieved; *hṛdayeṣu* — with devotees whose hearts; *kṛta-prasaṅgāḥ* — have association.

Translation

O Lord who have a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in a bodily relationship, to offspring, friends, home, wealth and wife, which are very, very dear to materialistic persons. Indeed, he does not care for them.

Purport

A special advantage in devotional service is that devotees not only enjoy the transcendental pastimes of the Lord by hearing and chanting and glorifying them, but also are not very much attached to their bodies, unlike the *yogīs,* who are too attached to the body and who think that by performing bodily gymnastic exercises they will advance in spiritual consciousness. *Yogīs* are

generally not very much interested in devotional service; they want to regulate the breathing process. This is simply a bodily concern. Here Dhruva Mahārāja plainly says that a devotee has no more bodily interest. He knows that he is not the body. Therefore from the very beginning, without wasting time in bodily exercises, a devotee searches out a pure devotee and simply by his association becomes more advanced in spiritual consciousness than any *yogī.* Because a devotee knows that he is not the body, he is never affected by bodily happiness or distress. He is not interested in bodily relationships with wife, children, home, bank balance, etc., or in the distress and happiness which come from these things. This is the special advantage of being a devotee. This status of life is possible only when a person is interested in associating with a pure devotee, who always enjoys the fragrance of the lotus feet of the Lord.

ŚB 4.9.13

तिर्यङ्नगद्विजसरीसृपदेवदैत्य
मर्त्यादिभि: परिचितं सदसद्विशेषम् ।
रूपं स्थविष्ठमज ते महदाद्यनेकं
नात: परं परम वेद्मि न यत्र वाद: ॥ १३ ॥

tiryaṅ-naga-dvija-sarīsṛpa-deva-daitya-
martyādibhiḥ paricitaṁ sad-asad-viśeṣam
rūpaṁ sthaviṣṭham aja te mahad-ādy-anekaṁ
nātaḥ paraṁ parama vedmi na yatra vādaḥ

Synonyms

tiryak — by animals; *naga* — trees; *dvija* —

birds; *sarīsṛpa* — reptiles; *deva* — demigods; *daitya* — demons; *martya-ādibhiḥ* — by men, etc.; *paricitam* — pervaded; *sat-asat-viśeṣam* — with varieties manifest and unmanifest; *rūpam* — form; *sthaviṣṭham* — gross universal; *aja* — O Unborn; *te* — Your; *mahat-ādi* — caused by the total material energy, etc.; *anekam* — various causes; *na* — not; *ataḥ* — from this; *param* — transcendental; *parama* — O Supreme; *vedmi* — I know; *na* — not; *yatra* — where; *vādaḥ* — various arguments.

Translation

My dear Lord, O Supreme Unborn, I know that the different varieties of living entities, such as animals, trees, birds, reptiles, demigods and human beings, are spread throughout the universe, which is caused by the total material energy, and I know that they are sometimes manifest and sometimes unmanifest; but I have never experienced the supreme form I behold as I see You now. Now all kinds of methods of theorizing have come to an end.

Purport

In the *Bhagavad-gītā* the Lord says that He has spread Himself throughout the universe, but although everything is resting upon Him, He is aloof. The same concept is expressed here by Dhruva Mahārāja. He states that before seeing the transcendental form of the Lord, he had experienced only the varieties of material forms, which are counted at 8,400,000 species of aquatics, birds, beasts, etc. The fact is that unless one engages in the devotional service of the Lord, it is impossible to

understand the ultimate form of the Lord. This is also confirmed in the Bhagavad-gītā (18.55). *Bhaktyā mām abhijānāti:* factual understanding of the Absolute Truth, who is the Supreme Person, cannot be obtained by any process other than devotional service.

Dhruva Mahārāja here compares his previous state of understanding with the perfection of understanding in the presence of the Supreme Lord. The position of a living entity is to render service; unless he comes to the stage of appreciating the Supreme Personality of Godhead, he engages in the service of the various forms of trees, reptiles, animals, men, demigods, etc. One can experience that one man engages in the service of a dog, another serves plants and creepers, another the demigods, and another humanity, or his boss in the office — but no one is engaged in the service of Kṛṣṇa. Aside from common men, even men who are elevated in terms of spiritual understanding are at the utmost engaged in the service of the *virāṭ-rūpa,* or, unable to understand the ultimate form of the Lord, they worship voidism by meditation. Dhruva Mahārāja, however, had been blessed by the Supreme Lord. When the Lord touched His conchshell to Dhruva's forehead, real knowledge was revealed from within, and Dhruva could understand the Lord's transcendental form. Dhruva Mahārāja here admits that not only was he ignorant, but by years he was only a child. It would not have been possible for an ignorant child to appreciate the supreme form of the Lord had he not been blessed by the Lord, who had touched His conchshell to Dhruva's forehead.

ŚB 4.9.14

कल्पान्त एतदखिलं जठरेण गृह्णन्
शेते पुमान्स्वदृगनन्तसखस्तदङ्के ।
यन्नाभिसिन्धुरुहकाञ्चनलोकपद्म-
गर्भे द्युमान्भगवते प्रणतोऽस्मि तस्मै ॥ १४ ॥

kalpānta etad akhilaṁ jaṭhareṇa gṛhṇan
śete pumān sva-dṛg ananta-sakhas tad-aṅke
yan-nābhi-sindhu-ruha-kāñcana-loka-padma-
garbhe dyumān bhagavate praṇato 'smi tasmai

Synonyms

kalpa-ante — at the end of the millennium; *etat* — this universe; *akhilam* — all; *jaṭhareṇa* — within the belly; *gṛhṇan* — withdrawing; *śete* — lies down; *pumān* — the Supreme Person; *sva-dṛk* — looking upon Himself; *ananta* — the unlimited being Śeṣa; *sakhaḥ* — accompanied by; *tat-aṅke* — on His lap; *yat* — from whose; *nābhi* — navel; *sindhu* — ocean; *ruha* — sprouted; *kāñcana* — golden; *loka* — planet; *padma* — of the lotus; *garbhe* — on the whorl; *dyumān* — Lord Brahmā; *bhagavate* — unto the Supreme Personality of Godhead; *praṇataḥ* — offering obeisances; *asmi* — I am; *tasmai* — unto Him.

Translation

My dear Lord, at the end of each millennium the Supreme Personality of Godhead Garbhodakaśāyī Viṣṇu dissolves everything manifested within the universe into His belly. He lies down on the lap of Śeṣa Nāga, from His navel sprouts a golden lotus flower on a stem, and on that lotus Lord Brahmā is creat-

ed. I can understand that You are the same Supreme Godhead. I therefore offer my respectful obeisances unto You.

Purport

Dhruva Mahārāja's understanding of the Supreme Personality of Godhead is complete. In the *Vedas* it is said, *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati:* knowledge received through the transcendental, causeless mercy of the Lord is so perfect that by that knowledge the devotee becomes acquainted with all the different manifestations of the Lord. Lord Kṣīrodakaśāyī Viṣṇu was present before Dhruva Mahārāja, who could also understand the Lord's two other forms, namely Garbhodakaśāyī Viṣṇu and Kāraṇodakaśāyī (Mahā) Viṣṇu. Regarding Mahā-Viṣṇu, it is stated in the *Brahma-saṁhitā* (5.48):

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

At the end of each and every millennium, when all the material worlds are dissolved, everything enters the body of Garbhodakaśāyī Viṣṇu, who is lying on the lap of Śeṣa Nāga, another form of the Lord.

Those who are not devotees cannot understand the different forms of Viṣṇu and their positions in regard to the creation. Sometimes the atheists argue, "How can a flower stem sprout from the navel of Garbhodakaśāyī Viṣṇu?" They consider all the statements of the *śāstras* to be stories. As a result of their inexperience in the Absolute Truth and their reluctance to

accept authority, they become more and more atheistic; they cannot understand the Supreme Personality of Godhead. But a devotee like Dhruva Mahārāja, by the grace of the Lord, knows all the manifestations of the Lord and their different positions. It is said that anyone who has even a little of the Lord's grace can understand His glories; others may go on speculating on the Absolute Truth, but they will always be unable to understand the Lord. In other words, unless one comes in contact with a devotee it is not possible to understand the transcendental form or the spiritual world and its transcendental activities.

ŚB 4.9.15

त्वं नित्यमुक्तपरिशुद्धविबुद्ध आत्मा
कूटस्थ आदिपुरुषो भगवांस्त्र्यधीशः ।
यद्बुद्ध्यवस्थितिमखण्डितया स्वदृष्ट्या
द्रष्टा स्थितावधिमखो व्यतिरिक्त आस्से ॥ १५ ॥

tvaṁ nitya-mukta-pariśuddha-vibuddha ātmā
kūṭa-stha ādi-puruṣo bhagavāṁs try-adhīśaḥ
yad-buddhy-avasthitim akhaṇḍitayā sva-dṛṣṭyā
draṣṭā sthitāv adhimakho vyatirikta āsse

Synonyms

tvam — You; *nitya* — eternally; *mukta* — liberated; *pariśud-dha* — uncontaminated; *vibuddhaḥ* — full of knowledge; *ātmā* — the Supreme Soul; *kūṭa-sthaḥ* — changeless; *ādi* — original; *puruṣaḥ* — person; *bhagavān* — the Lord, full with six opulences; *tri-adhīśaḥ* — master of the three modes; *yat* — whence; *buddhi* — of intellectual activities; *avas-*

thitim — all stages; *akhaṇḍitayā* — unbroken; *sva-dṛṣṭyā* — by transcendental vision; *draṣṭā* — You witness; *sthitau* — for maintaining (the universe); *adhimakhaḥ* — enjoyer of the results of all sacrifices; *vyatiriktaḥ* — differently; *āsse* — You are situated.

Translation

My Lord, by Your unbroken transcendental glance You are the supreme witness of all stages of intellectual activities. You are eternally liberated, Your existence is situated in pure goodness, and You are existent in the Supersoul without change. You are the original Personality of Godhead, full with six opulences, and You are eternally the master of the three modes of material nature. Thus, You are always different from the ordinary living entities. As Lord Viṣṇu, You maintain all the affairs of the entire universe, and yet You stand aloof and are the enjoyer of the results of all sacrifices.

Purport

An atheistic argument against the supremacy of the Supreme Personality of Godhead states that if God, the Supreme Person, appears and disappears and sleeps and awakens, then what is the difference between God and the living entity? Dhruva Mahārāja is carefully distinguishing the existence of the Supreme Personality of Godhead from that of the living entities. He points out the following differences. The Lord is eternally liberated. Whenever He appears, even within this material world, He is never entangled by the three modes of material nature. He is therefore known as *try-adhīśa,* the master of the three modes of material

nature. In Bhagavad-gītā (7.14) it is said, *daivī hy eṣā guṇamayī mama māyā duratyayā:* the living entities are all entangled in the three modes of material nature. The external energy of the Lord is very strong, but the Lord, as the master of the three modes of material nature, is ever liberated from the action and reaction of those modes. He is therefore uncontaminated, as stated in the *Īśopaniṣad.* The contamination of the material world does not affect the Supreme Godhead. Kṛṣṇa therefore says in the Bhagavad-gītā that those who are rascals and fools think of Him as an ordinary human being, not knowing His *paraṁ bhāvam. Paraṁ bhāvam* refers to His being always transcendentally situated. Material contamination cannot affect Him.

Another difference between the Lord and the living entity is that a living entity is always in darkness. Even though he may be situated in the mode of goodness, there are still so many things which are unknown to him. But it is not the same for the Supreme Personality of Godhead. He knows past, present and future and everything that is happening in everyone's heart. Bhagavad-gītā confirms this (*vedāhaṁ samatītāni*). The Lord is not part of the soul — He is the unchangeable Supreme Soul, and the living entities are His parts and parcels. The living entity is forced to appear in this material world under the direction of *daiva-māyā,* but when the Lord appears, He comes by His own internal potency, *ātma-māyā.* Besides that, a living entity is within the time of past, present and future. His life has a beginning, a birth, and in the conditioned state his life ends with death. But the Lord is *ādi-puruṣa,* the original person. In the *Brahma-saṁhitā* Lord Brahmā offers his respect to the *ādi-puruṣa,* Govinda, the original person, who has no beginning, whereas the creation of this material world has a beginning.

The *Vedānta* says, *janmādy asya yataḥ:* everything is born from the Supreme, but the Supreme has no birth. He has all the six opulences in full and beyond comparison, He is the master of material nature, His intelligence is not broken under any circumstances, and He stands aloof, although He is the maintainer of the whole creation. As stated in the *Vedas* (*Kaṭha Upaniṣad* 2.2.13), *nityo nityānāṁ cetanaś cetanānām.* The Lord is the supreme maintainer. Living entities are meant to serve Him by offering sacrifices, for He is the rightful enjoyer of the results of all sacrifices. Therefore everyone should engage himself in the devotional service of the Lord with his life, his riches, his intelligence and his words. This is the original, constitutional position of the living entities. One should never compare the sleeping of an ordinary living entity to the sleeping of the Supreme Personality of Godhead in the Causal Ocean. There is no stage at which the living entity can compare to the Supreme Person. The Māyāvādī philosophers, being unable to adjust to all this, come to the conclusion of impersonalism or voidism.

ŚB 4.9.16

यस्मिन्विरुद्धगतयो ह्यनिशं पतन्ति
विद्यादयो विविधशक्तय आनुपूर्व्यात् ।
तद्ब्रह्म विश्वभवमेकमनन्तमाद्य-
मानन्दमात्ममविकारमहं प्रपद्ये ॥ १६ ॥

yasmin viruddha-gatayo hy aniśaṁ patanti
vidyādayo vividha-śaktaya ānupūrvyāt
tad brahma viśva-bhavam ekam anantam ādyam

ānanda-mātram avikāram ahaṁ prapadye

Synonyms

yasmin — in whom; *viruddha-gatayaḥ* — of opposite character; *hi* — certainly; *aniśam* — always; *patanti* — are manifest; *vidyā-ādayaḥ* — knowledge and ignorance, etc.; *vividha* — various; *śaktayaḥ* — energies; *ānupūrvyāt* — continually; *tat* — that; *brahma* — Brahman; *viśva-bhavam* — the cause of material creation; *ekam* — one; *anantam* — unlimited; *ādyam* — original; *ānanda-mātram* — simply blissful; *avikāram* — changeless; *aham* — I; *prapadye* — offer my obeisances.

Translation

My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements — knowledge and ignorance. Your multi-energies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.

Purport

In the *Brahma-saṁhitā* it is said that the unlimited impersonal Brahman is the effulgence of the transcendental body of Govinda. In that unlimited effulgent aura of the Supreme Personality of Godhead there are innumerable universes with innumerable planets of different categories. Although the Supreme Person is the original cause of all causes, His

impersonal effulgence, known as Brahman, is the immediate cause of the material manifestation. Dhruva Mahārāja therefore offered his respectful obeisances unto the impersonal feature of the Lord. One who realizes this impersonal feature can enjoy the unchangeable *brahmānanda,* described here as spiritual bliss.

Śrīla Viśvanātha Cakravartī Ṭhākura describes that this impersonal feature, or Brahman manifestation, of the Supreme Lord is meant for persons who are essentially very advanced but still not able to understand the personal features or variegatedness of the spiritual world. Such devotees are known as *jñāna-miśra-bhaktas,* or devotees whose devotional service is mixed with empiric knowledge. Because the impersonal Brahman realization is a partial understanding of the Absolute Truth, Dhruva Mahārāja offers his respectful obeisances.

It is said that this impersonal Brahman is the distant realization of the Absolute Truth. Although apparently Brahman seems to be devoid of energy, factually it has different energies working under the headings of knowledge and ignorance. On account of these different energies, there is continually a manifestation of *vidyā* and *avidyā. Vidyā* and *avidyā* are very nicely described in *Īśopaniṣad.* It is said there that sometimes, due to *avidyā,* or a poor fund of knowledge, one accepts the Absolute Truth as ultimately impersonal. But in fact the impersonal and personal realizations develop in proportion to the development of devotional service. The more we develop our devotional service, the more closely we approach the Absolute Truth, which, in the beginning, when we realize the Absolute Truth from a distant place, is manifest as impersonal.

People in general, who are under the influence of *avidyā-śak-*

ti, or *māyā*, have neither knowledge nor devotion. But when a person who is a little advanced and is therefore called a *jñānī* advances even more, he is in the category of a *jñāna-miśra-bhakta,* or a devotee whose love is mixed with empiric knowledge. When he is still further advanced, he can realize that the Absolute Truth is a person with multi-energies. An advanced devotee can understand the Lord and His creative energy. As soon as one accepts the creative energy of the Absolute Truth, the six opulences of the Supreme Personality of Godhead are also understood. Devotees who are still further advanced, in full knowledge, can understand the transcendental pastimes of the Lord. Only on that platform can one fully enjoy transcendental bliss. An example is given in this connection by Viśvanātha Cakravartī Ṭhākura of a person proceeding towards a destination. As he approaches, he sees the destination from a distant place, just as we see a city from a distance. At that time he simply understands that the city is situated at a distance. When he comes still nearer, however, he sees the domes and flags. But as soon as he enters the city, he sees various paths, gardens, lakes, marketplaces with shops, and persons buying. He sees varieties of cinema houses, and he sees dancing and jubilation. When a person actually enters the city and personally sees the activities of the city, he becomes satisfied.

ŚB 4.9.17

सत्याशिषो हि भगवंस्तव पादपद्म-
माशीस्तथानुभजतः पुरुषार्थमूर्तेः ।
अप्येवमर्य भगवान्परिपाति दीनान्
वाश्रेव वत्सकमनुग्रहकातरोऽस्मान् ॥ १७ ॥

satyāśiṣo hi bhagavaṁs tava pāda-padmam
āśīs tathānubhajataḥ puruṣārtha-mūrteḥ
apy evam arya bhagavān paripāti dīnān
vāśreva vatsakam anugraha-kātaro 'smān

Synonyms

satya — real; *āśiṣaḥ* — compared with other benedictions; *hi* — certainly; *bhagavan* — my Lord; *tava* — Your; *pāda-padmam* — lotus feet; *āśīḥ* — benediction; *tathā* — in that way; *anubhajataḥ* — for the devotees; *puruṣa-artha* — of the real goal of life; *mūrteḥ* — the personification; *api* — although; *evam* — thus; *arya* — O Lord; *bhagavān* — the Personality of Godhead; *paripāti* — maintains; *dīnān* — the poor in heart; *vāśrā* — a cow; *iva* — like; *vatsakam* — unto the calf; *anugraha* — to bestow mercy; *kātaraḥ* — eager; *asmān* — upon me.

Translation

My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by supplying milk and giving it protection from attack.

Purport

Dhruva Mahārāja was cognizant of the defective nature of his

own devotional service. Pure devotional service is without material form and is not covered by mental speculation or fruitive activities. Pure devotional service is therefore called *ahaitukī,* unmotivated. Dhruva Mahārāja knew that he had come to worship the Lord in devotional service with a motive — to get the kingdom of his father. Such an adulterated devotee can never see the Supreme Personality of Godhead face to face. He therefore felt very grateful for the causeless mercy of the Lord. The Lord is so merciful that not only does He fulfill the desires of a devotee who is driven by ignorance and desires for material benefit, but He also gives such a devotee all protection, just as a cow gives milk to a newly born calf. In the *Bhagavad-gītā* it is said that the Lord gives intelligence to the constantly engaged devotee so that he may gradually approach the Lord without difficulty. A devotee must be very sincere in his devotional service; then, although there may be many things wrong on the devotee's part, Kṛṣṇa will guide him and gradually elevate him to the highest position of devotional service.

The Lord is addressed herein by Dhruva Mahārāja as *puruṣārtha-mūrti,* the ultimate goal of life. Generally *puruṣārtha* is taken to mean execution of a type of religious principle or worship of God in order to get material benediction. Prayers for material benediction are intended for satisfying the senses. And when one is frustrated and cannot fully satisfy the senses in spite of all endeavor, he desires liberation, or freedom from material existence. These activities are generally called *puruṣārtha.* But actually the ultimate goal is to understand the Supreme Personality of Godhead. This is called *pañcama-puruṣārtha,* the ultimate goal of life. Lord Caitanya therefore taught us not to ask from the Supreme Personality any benediction such as

material wealth, popularity or a good wife. One should simply pray to the Lord to be constantly engaged in His transcendental loving service. Dhruva Mahārāja, being cognizant of his desire for material benefit, wanted protection from the Lord so that he might not be misled or deviated from the path of devotional service by material desires.

ŚB 4.9.18

मैत्रेय उवाच
अथाभिष्टुत एवं वै सत्सङ्कल्पेन धीमता ।
भृत्यानुरक्तो भगवान् प्रतिनन्द्येदमब्रवीत् ॥ १८ ॥

maitreya uvāca
athābhiṣṭuta evaṁ vai
sat-saṅkalpena dhīmatā
bhṛtyānurakto bhagavān
pratinandyedam abravīt

Synonyms

maitreyaḥ uvāca — Maitreya said; *atha* — then; *abhiṣṭutaḥ* — being worshiped; *evam* — thus; *vai* — certainly; *sat-saṅkalpena* — by Dhruva Mahārāja, who had only good desires in his heart; *dhī-matā* — because he was very intelligent; *bhṛtya-anuraktaḥ* — very favorably disposed towards devotees; *bhagavān* — the Supreme Personality of Godhead; *pratinandya* — having congratulated him; *idam* — this; *abravīt* — said.

Translation

The great sage Maitreya continued: My dear Vidura, when Dh-

ruva Mahārāja, who had good intentions in his heart, finished his prayer, the Supreme Lord, the Personality of Godhead, who is very kind to His devotees and servants, congratulated him, speaking as follows.

ŚB 4.9.19

श्रीभगवानुवाच
वेदाहं ते व्यवसितं हृदि राजन्यबालक ।
तत्प्रयच्छामि भद्रं ते दुरापमपि सुव्रत ॥ १९ ॥

śrī-bhagavān uvāca
vedāhaṁ te vyavasitaṁ
hṛdi rājanya-bālaka
tat prayacchāmi bhadraṁ te
durāpam api suvrata

Synonyms

śrī-bhagavān uvāca — the Personality of Godhead said; *veda* — know; *aham* — I; *te* — your; *vyavasitam* — determination; *hṛdi* — within the heart; *rājanya-bālaka* — O son of the King; *tat* — that; *prayacchāmi* — I shall give you; *bhadram* — all good fortune; *te* — unto you; *durāpam* — although it is very difficult to obtain; *api* — in spite of; *su-vrata* — one who has taken a pious vow.

Translation

The Personality of Godhead said: My dear Dhruva, son of the King, you have executed pious vows, and I also know the desire within your heart. Although your desire is very ambitious and

very difficult to fulfill, I shall favor you with its fulfillment. All good fortune unto you.

Purport

The Lord is so merciful to His devotee that He immediately said to Dhruva Mahārāja, "Let there be all good fortune for you." The fact is that Dhruva Mahārāja was very much afraid in his mind, for he had aspired after material benefit in discharging his devotional service and this was hampering him from reaching the stage of love of God. In the *Bhagavad-gītā* (2.44) it is said, *bhogaiśvarya-prasaktānām:* those who are addicted to material pleasure cannot be attracted to devotional service. It was true that at heart Dhruva Mahārāja wanted a kingdom that would be far better than Brahmaloka. This was a natural desire for a *kṣatriya.* He was also only five years old, and in his childish way he desired to have a kingdom far greater than his father's, grandfather's or great-grandfather's. His father, Uttānapāda, was the son of Manu, and Manu was the son of Lord Brahmā. Dhruva wanted to excel all these great family members. The Lord knew Dhruva Mahārāja's childish ambition, but how was it possible to offer Dhruva a position more exalted than Lord Brahmā's?

The Lord assured Dhruva Mahārāja that Dhruva would not be bereft of the Lord's love. He encouraged Dhruva not to be worried that he childishly had material desires and at the same time had the pure aspiration to be a great devotee. Generally, the Lord does not award a pure devotee material opulence, even though he may desire it. But Dhruva Mahārāja's case was different. The Lord knew that he was such a great devotee that in spite of

having material opulence he would never be deviated from love of God. This example illustrates that a highly qualified devotee can have the facility of material enjoyment and at the same time execute love of God. This, however, was a special case for Dhruva Mahārāja.

ŚB 4.9.20-21

नान्यैरधिष्ठितं भद्र यद्भ्राजिष्णु ध्रुवक्षिति ।
यत्र ग्रहर्क्षताराणां ज्योतिषां चक्रमाहितम् ॥ २० ॥
मेढ्यां गोचक्रवत्स्थास्नु परस्तात्कल्पवासिनाम् ।
धर्मोऽग्निः कश्यपः शुक्रो मुनयो ये वनौकसः ।
चरन्ति दक्षिणीकृत्य भ्रमन्तो यत्सतारकाः ॥ २१ ॥

nānyair adhiṣṭhitaṁ bhadra
yad bhrājiṣṇu dhruva-kṣiti
yatra graharkṣa-tārāṇāṁ
jyotiṣāṁ cakram āhitam

meḍhyāṁ go-cakravat sthāsnu
parastāt kalpa-vāsinām
dharmo 'gniḥ kaśyapaḥ śukro
munayo ye vanaukasaḥ
caranti dakṣiṇī-kṛtya
bhramanto yat satārakāḥ

Synonyms

na — never; *anyaiḥ* — by others; *adhiṣṭhitam* — was ruled; *bhadra* — My good boy; *yat* — which; *bhrājiṣṇu* — brightly glowing; *dhruva-kṣiti* — the land known

as Dhruvaloka; *yatra* — where; *graha* — planets; *ṛkṣa* — constellations; *tārāṇām* — and stars; *jyotiṣām* — by luminaries; *cakram* — encirclement; *āhitam* — is done; *meḍhyām* — around a central pole; *go* — of bulls; *cakra* — a multitude; *vat* — like; *sthāsnu* — stationary; *parastāt* — beyond; *kalpa* — a day of Brahmā (millennium); *vāsinām* — those who live; *dharmaḥ* — Dharma; *agniḥ* — Agni; *kaśyapaḥ* — Kaśyapa; *śukraḥ* — Śukra; *munayaḥ* — great sages; *ye* — all of them who; *vana-okasaḥ* — living in the forest; *caranti* — move; *dakṣiṇī-kṛtya* — keeping it to their right; *bhramantaḥ* — circumambulating; *yat* — which planet; *satārakāḥ* — with all the stars.

Translation

The Supreme Personality of Godhead continued: My dear Dhruva, I shall award you the glowing planet known as the polestar, which will continue to exist even after the dissolution at the end of the millennium. No one has ever ruled this planet, which is surrounded by all the solar systems, planets and stars. All the luminaries in the sky circumambulate this planet, just as bulls tread around a central pole for the purpose of crushing grains. Keeping the polestar to their right, all the stars inhabited by the great sages like Dharma, Agni, Kaśyapa and Śukra circumambulate this planet, which continues to exist even after the dissolution of all others.

Purport

Although the polestar existed before its occupation by Dhru-

va Mahārāja, it had no predominating deity. Dhruvaloka, our polestar, is the center for all other stars and solar systems, for all of them circle around Dhruvaloka just as a bull crushes grains by walking around and around a central pole. Dhruva wanted the best of all planets, and although it was a childish prayer, the Lord satisfied his demand. A small child may demand something from his father which his father has never given to anyone else, yet out of affection the father offers it to the child; similarly, this unique planet, Dhruvaloka, was offered to Mahārāja Dhruva. The specific significance of this planet is that until the entire universe is annihilated this planet will remain, even during the devastation which takes place during the night of Lord Brahmā. There are two kinds of dissolutions: one during the night of Lord Brahmā and one at the end of Lord Brahmā's life. At the end of Brahmā's life, selected personalities go back home, back to Godhead. Dhruva Mahārāja is one of them. The Lord assured Dhruva that he would exist beyond the partial dissolution of this universe. Thus at the end of the complete dissolution, Dhruva Mahārāja would go directly to Vaikuṇṭhaloka, to a spiritual planet in the spiritual sky. Śrīla Viśvanātha Cakravartī Ṭhākura comments in this connection that Dhruvaloka is one of the *lokas* like Śvetadvīpa, Mathurā and Dvārakā. They are all eternal places in the kingdom of Godhead, which is described in the *Bhagavad-gītā* (*tad dhāma paramam*) and in the *Vedas* (*oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ*). The words *parastāt kalpa-vāsinām,* "transcendental to the planets inhabited after the dissolution," refer to the Vaikuṇṭha planets. In other words, Dhruva Mahārāja's promotion to the Vaikuṇṭhalokas was guaranteed by the Supreme Personality of Godhead.

ŚB 4.9.22

प्रस्थिते तु वनं पित्रा दत्त्वा गां धर्मसंश्रयः ।
षट्-त्रिंशद्वर्षसाहस्रं रक्षिताव्याहतेन्द्रियः ॥ २२ ॥

prasthite tu vanaṁ pitrā
dattvā gāṁ dharma-saṁśrayaḥ
ṣaṭ-triṁśad-varṣa-sāhasraṁ
rakṣitāvyāhatendriyaḥ

Synonyms

prasthite — after departure; *tu* — but; *vanam* — to the forest; *pitrā* — by your father; *dattvā* — awarding; *gām* — the whole world; *dharma-saṁśrayaḥ* — under the protection of piety; *ṣaṭ-triṁśat* — thirty-six; *varṣa* — years; *sāhasram* — one thousand; *rakṣitā* — you will rule; *avyāhata* — without decay; *indriyaḥ* — the power of the senses.

Translation

After your father goes to the forest and awards you the rule of his kingdom, you will rule continuously the entire world for thirty-six thousand years, and all your senses will continue to be as strong as they are now. You will never become old.

Purport

In the Satya-yuga people generally lived for one hundred thousand years. Dhruva Mahārāja's ruling the world for thirty-six thousand years was quite possible in those days.

ŚB 4.9.23

त्वद्भ्रातर्युत्तमे नष्टे मृगयायां तु तन्मनाः ।
अन्वेषन्ती वनं माता दावाग्निं सा प्रवेक्ष्यति ॥ २३ ॥

tvad-bhrātary uttame naṣṭe
mṛgayāyāṁ tu tan-manāḥ
anveṣantī vanaṁ mātā
dāvāgniṁ sā pravekṣyati

Synonyms

tvat — your; *bhrātari* — brother; *uttame* — Uttama; *naṣṭe* — being killed; *mṛgayāyām* — in hunting; *tu* — then; *tat-manāḥ* — being too afflicted; *anveṣantī* — while searching out; *vanam* — in the forest; *mātā* — the mother; *dāva-agnim* — in the forest fire; *sā* — she; *pravekṣyati* — will enter.

Translation

The Lord continued: Sometime in the future your brother, Uttama, will go hunting in the forest, and while absorbed in hunting, he will be killed. Your stepmother, Suruci, being maddened upon the death of her son, will go to search him out in the forest, but she will be devoured by a forest fire.

Purport

Dhruva Mahārāja came to the forest to search out the Supreme Personality of Godhead with a revenging spirit against his stepmother. His stepmother had insulted Dhruva, who was not an ordinary person, but a great Vaiṣṇava. An offense at the lotus feet of a Vaiṣṇava is the greatest offense in this world. Because of having insulted Dhruva Mahārāja, Suruci would become mad

upon the death of her son and would enter a forest fire, and thus her life would be ended. This was specifically mentioned by the Lord to Dhruva because he was determined for revenge against her. From this we should take the lesson that we should never try to insult a Vaiṣṇava. Not only should we not insult a Vaiṣṇava, but we should not insult anyone unnecessarily. When Suruci insulted Dhruva Mahārāja, he was just a child. She of course did not know that Dhruva was a great recognized Vaiṣṇava, and so her offense was committed unknowingly. When one serves a Vaiṣṇava unknowingly, one still gets the good result, and if one unknowingly insults a Vaiṣṇava, one suffers the bad result. A Vaiṣṇava is especially favored by the Supreme Personality of Godhead. Pleasing him or displeasing him directly affects the pleasure and displeasure of the Supreme Lord. Śrīla Viśvanātha Cakravartī Ṭhākura, in his eight stanzas of prayer to the spiritual master, has sung, *yasya prasādād bhagavat-prasādaḥ:* by pleasing the spiritual master, who is a pure Vaiṣṇava, one pleases the Personality of Godhead, but if one displeases the spiritual master one does not know where he is going.

ŚB 4.9.24

इष्ट्वा मां यज्ञहृदयं यज्ञैः पुष्कलदक्षिणैः ।
भुक्त्वा चेहाशिषः सत्या अन्ते मां संस्मरिष्यसि ॥ २४ ॥

iṣṭvā māṁ yajña-hṛdayaṁ
yajñaiḥ puṣkala-dakṣiṇaiḥ
bhuktvā cehāśiṣaḥ satyā
ante māṁ saṁsmariṣyasi

Synonyms

iṣṭvā — after worshiping; *mām* — Me; *yajña-hṛdayam* — the heart of all sacrifices; *yajñaiḥ* — by great sacrifices; *puṣkala-dakṣiṇaiḥ* — comprehending distribution of great charities; *bhuktvā* — after enjoying; *ca* — also; *iha* — within this world; *āśiṣaḥ* — blessings; *satyāḥ* — true; *ante* — at the end; *mām* — Me; *saṁsmariṣyasi* — you will be able to remember.

Translation

The Lord continued: I am the heart of all sacrifices. You will be able to perform many great sacrifices and also give great charities. In this way you will be able to enjoy the blessings of material happiness in this life, and at the time of your death you will be able to remember Me.

Purport

The most important factor in this verse is the Lord's instructions regarding how to remember the Supreme Personality of Godhead at the end of life. *Ante nārāyaṇa-smṛtiḥ:* the result of whatever we do in executing spiritual activities is successful if we can remember Nārāyaṇa, the Supreme Personality of Godhead. This program of constant remembrance can be disturbed by many things, but Dhruva Mahārāja's life would be so pure, as assured by the Lord Himself, that Dhruva would never forget Him. Thus at the time of his death he would remember the Supreme Lord, and before his death he would enjoy this material world, not by sense gratification, but by performing great sacrifices. As stated in the *Vedas,* when one performs great sacrifices he must give charity, not only to the *brāhmaṇas,* but

also to the *kṣatriyas, vaiśyas* and *śūdras.* It is assured here that Dhruva Mahārāja would be able to perform such activities. In this Age of Kali, however, the great sacrifice is the performance of *saṅkīrtana-yajña.* Our Kṛṣṇa consciousness movement is designed to teach people (and to learn ourselves) the exact instruction of the Personality of Godhead. In this way we shall continuously perform the *saṅkīrtana-yajña* and continuously chant the Hare Kṛṣṇa *mantra.* Then at the end of our lives we shall certainly be able to remember Kṛṣṇa, and our program of life will be successful. In this age, distribution of *prasāda* has replaced distribution of money. No one has sufficient money to distribute, but if we distribute *kṛṣṇa-prasāda* as far as possible, this is more valuable than the distribution of money.

ŚB 4.9.25

ततो गन्तासि मत्स्थानं सर्वलोकनमस्कृतम् ।
उपरिष्टादृषिभ्यस्त्वं यतो नावर्तते गतः ॥ २५ ॥

tato gantāsi mat-sthānaṁ
sarva-loka-namaskṛtam
upariṣṭād ṛṣibhyas tvaṁ
yato nāvartate gataḥ

Synonyms

tataḥ — thereafter; *gantā asi* — you will go; *mat-sthānam* — to My abode; *sarva-loka* — by all planetary systems; *namaḥ-kṛtam* — offered obeisances; *upariṣṭāt* — situated higher; *ṛṣibhyaḥ* — than the planetary systems of the *ṛṣis*; *tvam* — you; *yataḥ* — wherefrom; *na* — never; *āvartate* — will come back; *gataḥ* — having gone there.

Translation

The Personality of Godhead continued: My dear Dhruva, after your material life in this body, you will go to My planet, which is always offered obeisances by the residents of all other planetary systems. It is situated above the planets of the seven ṛṣis, and having gone there you will never have to come back again to this material world.

Purport

In this verse the word *nāvartate* is very significant. The Lord says, "You will not come back to this material world, for you will reach *mat-sthānam*, My abode." Therefore Dhruvaloka, or the polestar, is the abode of Lord Viṣṇu within this material world. Upon it there is an ocean of milk, and within that ocean there is an island known as Śvetadvīpa. It is clearly indicated that this planet is situated above the seven planetary systems of the *ṛṣis*, and because this planet is Viṣṇuloka, it is worshiped by all other planetary systems. It may be questioned here what will happen to the planet known as Dhruvaloka at the time of the dissolution of this universe. The answer is simple: Dhruvaloka remains, like other Vaikuṇṭhalokas beyond this universe. Śrīla Viśvanātha Cakravartī Ṭhākura has commented in this connection that the very word *nāvartate* indicates that this planet is eternal.

ŚB 4.9.26

मैत्रेय उवाच

इत्यर्चित: स भगवानतिदिश्यात्मन: पदम् ।

बालस्य पश्यतो धाम स्वमगाद्गरुडध्वजः ॥ २६ ॥

maitreya uvāca
ity arcitaḥ sa bhagavān
atidiśyātmanaḥ padam
bālasya paśyato dhāma
svam agād garuḍa-dhvajaḥ

Synonyms

maitreyaḥ uvāca — the great sage Maitreya continued to speak; *iti* — thus; *arcitaḥ* — being honored and worshiped; *saḥ* — the Supreme Lord; *bhagavān* — the Personality of Godhead; *atidiśya* — after offering; *ātmanaḥ* — His personal; *padam* — residence; *bālasya* — while the boy; *paśyataḥ* — was looking on; *dhāma* — to His abode; *svam* — own; *agāt* — He returned; *garuḍa-dhvajaḥ* — Lord Viṣṇu, whose flag bears the emblem of Garuḍa.

Translation

The great sage Maitreya said: After being worshiped and honored by the boy [Dhruva Mahārāja], and after offering him His abode, Lord Viṣṇu, on the back of Garuḍa, returned to His abode as Dhruva Mahārāja looked on.

Purport

From this verse it appears that Lord Viṣṇu awarded Dhruva Mahārāja the same abode in which He resides. His abode is described in the Bhagavad-gītā (15.6): *yad gatvā na nivartante tad dhāma paramaṁ mama.*

ŚB 4.9.27

सोऽपि सङ्कल्पजं विष्णोः पादसेवोपसादितम् ।
प्राप्य सङ्कल्पनिर्वाणं नातिप्रीतोऽभ्यगात्पुरम् ॥ २७ ॥

so 'pi saṅkalpajaṁ viṣṇoḥ
pāda-sevopasāditam
prāpya saṅkalpa-nirvāṇaṁ
nātiprīto 'bhyagāt puram

Synonyms

saḥ — he (Dhruva Mahārāja); *api* — although; *saṅkalpa-jam* — the desired result; *viṣṇoḥ* — of Lord Viṣṇu; *pāda-sevā* — by serving the lotus feet; *upasāditam* — obtained; *prāpya* — having achieved; *saṅkalpa* — of his determination; *nirvāṇam* — the satisfaction; *na* — not; *atiprītaḥ* — very much pleased; *abhyagāt* — he returned; *puram* — to his home.

Translation

Despite having achieved the desired result of his determination by worshiping the lotus feet of the Lord, Dhruva Mahārāja was not very pleased. Thus he returned to his home.

Purport

By worshiping the lotus feet of the Lord in devotional service as instructed by Nārada Muni, Dhruva Mahārāja achieved the desired result. His desire was to get a very exalted position, excelling that of his father, grandfather and great-grandfather, and although it was a somewhat childish determination because Dhruva Mahārāja was nothing but a small child, Lord Viṣṇu,

the Supreme Personality of Godhead, is so kind and merciful that He fulfilled Dhruva's desire. Dhruva Mahārāja wanted a residence more exalted than any ever occupied by anyone else in his family. Therefore he was offered the planet in which the Lord personally resides, and his determination was completely satisfied. Still, when Dhruva Mahārāja returned home he was not very much pleased, for although in pure devotional service there is no demand from the Lord, because of his childish nature he had demanded something. Thus although the Lord also fulfilled his desire, he was not very pleased. Rather, he was ashamed that he had demanded something from the Lord, for he should not have done this.

ŚB 4.9.28

विदुर उवाच
सुदुर्लभं यत्परमं पदं हरे-
र्मायाविनस्तच्चरणार्चनार्जितम् ।
लब्ध्वाप्यसिद्धार्थमिवैकजन्मना
कथं स्वमात्मानममन्यतार्थवित् ॥ २८ ॥

vidura uvāca
sudurlabhaṁ yat paramaṁ padaṁ harer
māyāvinas tac-caraṇārcanārjitam
labdhvāpy asiddhārtham ivaika-janmanā
kathaṁ svam ātmānam amanyatārtha-vit

Synonyms

viduraḥ uvāca — Vidura continued to inquire; *sudurlabham* — very rare; *yat* — that which; *paramam* — is

the supreme; *padam* — situation; *hareḥ* — of the Supreme Personality of Godhead; *māyā-vinaḥ* — very affectionate; *tat* — His; *caraṇa* — lotus feet; *arcana* — by worshiping; *arjitam* — achieved; *labdhvā* — having attained; *api* — although; *asiddha-artham* — not fulfilled; *iva* — as if; *eka-janmanā* — in the duration of one life; *katham* — why; *svam* — own; *ātmānam* — heart; *amanyata* — he felt; *artha-vit* — being very wise.

Translation

Śrī Vidura inquired: My dear brāhmaṇa, the abode of the Lord is very difficult to attain. It can be attained only by pure devotional service, which alone pleases the most affectionate, merciful Lord. Dhruva Mahārāja achieved this position even in one life, and he was very wise and conscientious. Why, then, was he not very pleased?

Purport

Saint Vidura's inquiry is very relevant. The word *artha-vit,* which refers to one who knows how to discriminate between reality and unreality, is very significant in this connection. An *artha-vit* is also called *paramahaṁsa.* A *paramahaṁsa* accepts only the active principle of everything. Just as a swan accepts only the milk from a mixture of water and milk, a *paramahaṁsa* accepts only the Supreme Personality of Godhead as his life and soul, neglecting all external, material things. Dhruva Mahārāja was in this category, and due to his determination he achieved the result he desired, but still, when he returned home he was not very pleased.

ŚB 4.9.29

मैत्रेय उवाच
मातुः सपत्न्या वाग्बाणैर्हृदि विद्धस्तु तान् स्मरन् ।
नैच्छन्मुक्तिपतेर्मुक्तिं तस्मात्तापमुपेयिवान् ॥ २९ ॥

maitreya uvāca
mātuḥ sapatnyā vāg-bāṇair
hṛdi viddhas tu tān smaran
naicchan mukti-pater muktiṁ
tasmāt tāpam upeyivān

Synonyms

maitreyaḥ uvāca — the great sage Maitreya replied; *mātuḥ* — of his mother; *sa-patnyāḥ* — of the co-wife; *vāk-bāṇaiḥ* — by the arrows of harsh words; *hṛdi* — in the heart; *viddhaḥ* — pierced; *tu* — then; *tān* — all of them; *smaran* — remembering; *na* — not; *aicchat* — desired; *mukti-pateḥ* — from the Lord, whose lotus feet give liberation; *muktim* — salvation; *tasmāt* — therefore; *tāpam* — grief; *upeyivān* — he suffered.

Translation

Maitreya answered: Dhruva Mahārāja's heart, which was pierced by the arrows of the harsh words of his stepmother, was greatly aggrieved, and thus when he fixed upon his goal of life he did not forget her misbehavior. He did not demand actual liberation from this material world, but at the end of his devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material

demands he had in his mind.

Purport

This important verse has been discussed by many stalwart commentators. Why was Dhruva Mahārāja not very pleased, even after achieving the goal of life he desired? A pure devotee is always free from any kind of material desires. In the material world, one's material desires are all most demonic; one thinks of others as one's enemies, one thinks of revenge against one's enemies, one aspires to become the topmost leader or topmost person in this material world, and thus one competes with all others. This has been described in the *Bhagavad-gītā,* Sixteenth Chapter, as asuric. A pure devotee has no demand from the Lord. His only concern is to serve the Lord sincerely and seriously, and he is not at all concerned about what will happen in the future. In the *Mukunda-mālā-stotra,* King Kulaśekhara, author of the book, states in his prayer: "My dear Lord, I don't want any position of sense gratification within this material world. I simply want to engage in Your service perpetually." Similarly, Lord Caitanya, in His *Śikṣāṣṭaka,* also prayed, "My Lord, I do not want any amount of material wealth, I do not want any number of materialistic followers, nor do I want any attractive wife to enjoy. The only thing I want is that I may engage life after life in Your service." Lord Caitanya did not pray even for *mukti,* or liberation.

In this verse Maitreya replied to Vidura that Dhruva Mahārāja, influenced by a revengeful attitude towards his insulting stepmother, did not think of *mukti,* nor did he know what *mukti* was. Therefore he failed to aim for *mukti* as his goal in life.

But a pure devotee also does not want liberation. He is a soul completely surrendered to the Supreme Lord, and he does not demand anything from the Lord. This position was realized by Dhruva Mahārāja when he saw the Supreme Personality of Godhead present personally before him because he was elevated to the *vasudeva* platform. The *vasudeva* platform refers to the stage at which material contamination is conspicuous by absence only, or in other words where there is no question of the material modes of nature — goodness, passion and ignorance — and one can therefore see the Supreme Personality of Godhead. Because on the *vasudeva* platform one can see God face to face, the Lord is also called Vāsudeva.

Dhruva Mahārāja's demand was for a position so exalted that it was never enjoyed even by Lord Brahmā, his great-grandfather. Kṛṣṇa, the Supreme Personality of Godhead, is so affectionate and kind towards His devotee, especially to a devotee like Dhruva Mahārāja, who went to render devotional service in the forest alone at the age of only five years, that although the motive might be impure, the Lord does not consider the motive; He is concerned with the service. But if a devotee has a particular motive, the Lord directly or indirectly knows it, and therefore He does not leave the devotee's material desires unfulfilled. These are some of the special favors by the Lord to a devotee.

Dhruva Mahārāja was offered Dhruvaloka, a planet that was never resided upon by any conditioned soul. Even Brahmā, although the topmost living creature within this universe, was not allowed to enter the Dhruvaloka. Whenever there is a crisis within this universe, the demigods go to see the Supreme Personality of Godhead Kṣīrodakaśāyī Viṣṇu, and they stand on the

beach of the Milk Ocean. So the fulfillment of Dhruva Mahārāja's demand — a position more exalted than that of even his great-grandfather, Brahmā — was offered to him.

Here in this verse the Lord is described as *mukti-pati,* which means "one under whose lotus feet there are all kinds of *mukti.*" There are five kinds of *mukti — sāyujya, sārūpya, sālokya, sāmīpya* and *sārṣṭi.* Out of these five *muktis,* which can be achieved by any person engaged in devotional service to the Lord, the one which is known as *sāyujya* is generally demanded by Māyāvādī philosophers; they demand to become one with the impersonal Brahman effulgence of the Lord. In the opinion of many scholars, this *sāyujya-mukti,* although counted among the five kinds of *mukti,* is not actually *mukti* because from *sāyujya-mukti* one may again fall down to this material world. This information we have from *Śrīmad-Bhāgavatam* (10.2.32), wherein it is said, *patanty adhaḥ,* which means "they again fall down." The monist philosopher, after executing severe austerity, merges into the impersonal effulgence of the Lord, but the living entity always wants reciprocation in loving affairs. Therefore, although the monist philosopher is elevated to the status of being one with the effulgence of the Lord, because there is no facility for associating with the Lord and rendering service unto Him, he again falls into this material world, and his service propensity is satisfied by materialistic welfare activities like humanitarianism, altruism and philanthropy. There are many instances of such falldowns, even for great *sannyāsīs* in the Māyāvāda school.

Therefore Vaiṣṇava philosophers do not accept *sāyujya-mukti* to be within the category of *mukti.* According to them, *muk-*

ti means transferal to the loving service of the Lord from one's position of serving *māyā.* Lord Caitanya also says in this connection that the constitutional position of a living entity is to render service to the Lord. That is real *mukti.* When one is situated in his original position, giving up artificial positions, he is called *mukta,* or liberated. In the Bhagavad-gītā this is confirmed: anyone who engages in rendering transcendental loving service to the Lord is considered to be *mukta,* or *brahma-bhūta.* It is said in Bhagavad-gītā that a devotee is considered to be on the *brahma-bhūta* platform when he has no material contamination. In the *Padma Purāṇa* this is also confirmed: *mukti* means engagement in the service of the Lord.

The great sage Maitreya explained that Dhruva Mahārāja did not desire in the beginning to engage in the service of the Lord, but he wanted an exalted position better than his great-grandfather's. This is more or less not service to the Lord but service to the senses. Even if one gets the position of Brahmā, the most exalted position in this material world, he is a conditioned soul. Śrīla Prabodhānanda Sarasvatī says that if one is elevated to real, pure devotional service, he considers even great demigods like Brahmā and Indra to be on an equal level with an insignificant insect. The reason is that an insignificant insect has a desire for sense gratification, and even a great personality like Lord Brahmā also wants to dominate this material nature.

Sense gratification means domination over material nature. The whole competition between conditioned souls is based upon domination of this material nature. Modern scientists are proud of their knowledge because they are discovering new methods to dominate the laws of material nature. They think that this is

the advancement of human civilization — the more they can dominate the material laws, the more advanced they are. Dhruva Mahārāja's propensity in the beginning was like that. He wanted to dominate this material world in a greater position than Lord Brahmā. Therefore elsewhere it is described that after the appearance of the Lord, when Dhruva Mahārāja thought and compared his determination to his final reward, he realized that he had wanted a few particles of broken glass but instead had received many diamonds. As soon as he saw the Supreme Personality of Godhead face to face, he immediately became conscious of the unimportance of his demand from the Lord to have an exalted position better than Lord Brahmā's.

When Dhruva Mahārāja became situated on the *vasudeva* platform due to seeing the Lord face to face, all his material contamination was cleared. Thus he became ashamed of what his demands were and what he had achieved. He was very much ashamed to think that although he had gone to Madhuvana, giving up the kingdom of his father, and he had gotten a spiritual master like Nārada Muni, he was still thinking of revenge against his stepmother and wanted to occupy an exalted post within this material world. These were the causes for his moroseness even after he received all the desired benedictions from the Lord.

When Dhruva Mahārāja factually saw the Supreme Personality of Godhead, there was no question of a revengeful attitude towards his stepmother nor any aspiration to lord it over the material world, but the Supreme Personality is so kind that He knew that Dhruva Mahārāja wanted these. Speaking before Dhruva Mahārāja, He used the word *vedāham* because when Dhruva Mahārāja demanded material benefits, the Lord was

present within his heart and so knew everything. The Lord always knows everything a man is thinking. This is confirmed in Bhagavad-gītā also: *vedāhaṁ samatītāni.*

The Lord fulfilled all Dhruva Mahārāja's desires. His revengeful attitude towards his stepmother and stepbrother was satisfied, his desire for a more exalted position than that of his great-grandfather was also fulfilled, and at the same time, his eternal position in Dhruvaloka was fixed. Although Dhruva Mahārāja's achievement of an eternal planet was not conceived of by him, Kṛṣṇa thought, "What will Dhruva do with an exalted position within this material world?" Therefore He gave Dhruva the opportunity to rule this material world for thirty-six thousand years with unchangeable senses and the chance to perform many great sacrifices and thus become the most reputed king within this material world. And, after finishing with all this material enjoyment, Dhruva would be promoted to the spiritual world, which includes the Dhruvaloka.

ŚB 4.9.30

ध्रुव उवाच
समाधिना नैकभवेन यत्पदं
विदुः सनन्दादय ऊर्ध्वरेतसः ।
मासैरहं षड्भिरमुष्य पादयो-
श्छायामुपेत्यापगतः पृथङ्मतिः ॥ ३० ॥

dhruva uvāca
samādhinā naika-bhavena yat padaṁ
viduḥ sanandādaya ūrdhva-retasaḥ
māsair ahaṁ ṣaḍbhir amuṣya pādayoś

chāyām upetyāpagataḥ pṛthaṅ-matiḥ

Synonyms

dhruvaḥ uvāca — Dhruva Mahārāja said; *samādhinā* — by practicing *yoga* in trance; *na* — never; *eka-bhavena* — by one birth; *yat* — which; *padam* — position; *viduḥ* — understood; *sananda-ādayaḥ* — the four *brahmacārīs* headed by Sanandana; *ūrdhva-retasaḥ* — infallible celibates; *mā-saiḥ* — within months; *aham* — I; *ṣaḍbhiḥ* — six; *amuṣya* — of Him; *pādayoḥ* — of the lotus feet; *chāyām* — shelter; *upetya* — achieving; *apagataḥ* — fell down; *pṛthak-matiḥ* — my mind fixed on things other than the Lord.

Translation

Dhruva Mahārāja thought to himself: To endeavor to be situated in the shade of the lotus feet of the Lord is not an ordinary task, because even the great brahmacārīs headed by Sanandana, who practiced aṣṭāṅga-yoga in trance, attained the shelter of the Lord's lotus feet only after many, many births. Within six months I achieved the same result, yet due to my thinking differently from the Lord, I fell down from my position.

Purport

In this verse Dhruva Mahārāja himself explains the cause of his moroseness. First he laments that to see the Supreme Personality of Godhead directly is not easy. Even great saintly persons like the four celebrated *brahmacārīs* headed by Sanandana — Sanandana, Sanaka, Sanātana and Sanat-kumāra — practiced the *yoga* system for many, many births and remained in trance

before getting the opportunity to see the Supreme Lord face to face. As far as Dhruva Mahārāja was concerned, he saw the Supreme Lord personally after only six months of practice in devotional service. He expected, therefore, that as soon as he met the Supreme Lord, the Lord would take him to His abode immediately, without waiting. Dhruva Mahārāja could understand very clearly that the Lord had offered him the rule of the world for thirty-six thousand years because in the beginning he was under the spell of the material energy and wanted to take revenge against his stepmother and rule over his father's kingdom. Dhruva Mahārāja greatly lamented his propensity for ruling the material world and his revengeful attitude towards other living entities.

ŚB 4.9.31

अहो बत ममानात्म्यं मन्दभाग्यस्य पश्यत । भवच्छिद:
पादमूलं गत्वायाचे यदन्तवत् ॥ ३१ ॥

aho bata mamānātmyaṁ
manda-bhāgyasya paśyata
bhava-cchidaḥ pāda-mūlaṁ
gatvā yāce yad antavat

Synonyms

aho — oh; *bata* — alas; *mama* — my; *anātmyam* — bodily consciousness; *manda-bhāgyasya* — of the unfortunate; *paśyata* — just see; *bhava* — material existence; *chidaḥ* — of the Lord, who can cut off; *pāda-mūlam* — the lotus feet; *gatvā* — having approached; *yāce* — I prayed for; *yat* — that which; *anta-vat* — perishable.

Translation

Alas, just look at me! I am so unfortunate. I approached the lotus feet of the Supreme Personality of Godhead, who can immediately cut the chain of the repetition of birth and death, but still, out of my foolishness, I prayed for things which are perishable.

Purport

The word *anātmyam* is very significant in this verse. *Ātmā* means "the soul," and *anātmya* means "without any conception of the soul." Śrīla Ṛṣabhadeva instructed his sons that unless a human being comes to the point of understanding the *ātmā,* or spiritual position, whatever he does is ignorance, and this brings only defeat in his life. Dhruva Mahārāja regrets his unfortunate position, for although he approached the Supreme Personality of Godhead, who is always able to give His devotee the highest benediction of cessation of the repetition of birth and death, which is impossible for any demigod to offer, he foolishly wanted something perishable. When Hiraṇyakaśipu asked immortality from Lord Brahmā, Lord Brahmā expressed his inability to offer such a benediction because he himself is not immortal; therefore immortality, or complete cessation of the chain of repeated birth and death, can be offered by the Supreme Lord, the Personality of Godhead Himself, not by others. *Hariṁ vinā na mṛtiṁ taranti.* It is said that without the blessings of Hari, the Supreme Personality of Godhead, no one can stop the continuous chain of birth and death within this material world. Therefore the Supreme Lord is also called *bhava-cchit.* The Vaiṣṇava philosophy in the process of Kṛṣṇa consciousness

prohibits the devotee from all kinds of material aspirations. A Vaiṣṇava devotee should always be *anyābhilāṣitā-śūnya,* free from all material aspirations for the results of fruitive activities or empiric philosophical speculation. Dhruva Mahārāja was actually initiated by Nārada Muni, the greatest Vaiṣṇava, in the chanting of *oṁ namo bhagavate vāsudevāya.* This *mantra* is a *viṣṇu-mantra,* for by practicing the chanting of this *mantra* one is elevated to the Viṣṇuloka. Dhruva Mahārāja regrets that although he was initiated in the *viṣṇu-mantra* by a Vaiṣṇava, he still aspired for material benefits. That was another cause for lamentation. Although he got the result of the *viṣṇu-mantra* by the causeless mercy of the Lord, he lamented how foolish he was to have strived for material benefits while practicing devotional service. In other words, every one of us who is engaged in devotional service in Kṛṣṇa consciousness should be completely free from all material aspirations. Otherwise we will have to lament like Dhruva Mahārāja.

ŚB 4.9.32

मतिर्विदूषिता देवैः पतद्भिरसहिष्णुभिः । यो नारदवचस्तथ्यं
नाग्राहिषमसत्तमः ॥ ३२ ॥

matir vidūṣitā devaiḥ
patadbhir asahiṣṇubhiḥ
yo nārada-vacas tathyaṁ
nāgrāhiṣam asattamaḥ

Synonyms

matiḥ — intelligence; *vidūṣitā* — contaminated; *devaiḥ* — by the demigods; *patadbhiḥ* — who will fall down; *asahiṣṇub-*

hiḥ — intolerant; *yaḥ* — I who; *nārada* — of the great sage Nārada; *vacaḥ* — of the instructions; *tathyam* — the truth; *na* — not; *agrāhiṣam* — could accept; *asat-tamaḥ* — the most wretched.

Translation

Since all the demigods who are situated in the higher planetary system will have to come down again, they are all envious of my being elevated to Vaikuṇṭhaloka by devotional service. These intolerant demigods have dissipated my intelligence, and only for this reason could I not accept the genuine benediction of the instructions of Sage Nārada.

Purport

As shown by many instances in the Vedic literature, when a person undergoes severe austerities, the demigods become very much perturbed because they are always afraid of losing their posts as the predominating deities of the heavenly planets. It is known to them that their position in the higher planetary system is impermanent, as it is stated in the *Bhagavad-gītā*, Ninth Chapter (*kṣīṇe puṇye martya-lokaṁ viśanti*). It is said in the *Gītā* that after exhausting the results of their pious activities, all the demigods, who are inhabitants of the higher planetary system, have to come back again to this earth.

It is a fact that the demigods control the different activities of the limbs of our bodies. Factually we are not free even in moving our eyelids. Everything is controlled by them. Dhruva Mahārāja's conclusion is that these demigods, being envious of his superior position in devotional service, conspired against him to pol-

lute his intelligence, and thus although he was the disciple of a great Vaiṣṇava, Nārada Muni, he could not accept Nārada's valid instructions. Now Dhruva Mahārāja regretted very much that he had neglected these instructions. Nārada Muni had asked him, "Why should you bother about insult or adoration from your stepmother?" He of course said to Dhruva Mahārāja that since Dhruva was only a child, what did he have to do with such insult or adoration? But Dhruva Mahārāja was determined to achieve the benediction of the Supreme Personality of Godhead, and therefore Nārada advised him to go back home for the time being, and in mature time he could try to practice devotional service. Dhruva Mahārāja regretted that he had rejected the advice of Nārada Muni and was adamant in asking him for something perishable, namely revenge against his stepmother for her insult, and possession of the kingdom of his father.

Dhruva Mahārāja regretted very much that he could not take seriously the instruction of his spiritual master and that his consciousness was therefore contaminated. Still, the Lord is so merciful that due to Dhruva's execution of devotional service He offered Dhruva the ultimate Vaiṣṇava goal.

ŚB 4.9.33

दैवीं मायामुपाश्रित्य प्रसुप्त इव भिन्नदृक् । तप्ये
द्वितीयेऽप्यसति भ्रातृभ्रातृव्यहृद्रुजा ॥ ३३ ॥

daivīṁ māyām upāśritya
prasupta iva bhinna-dṛk
tapye dvitīye 'py asati
bhrātṛ-bhrātṛvya-hṛd-rujā

Synonyms

daivīm — of the Personality of Godhead; *māyām* — the illusory energy; *upāśritya* — taking shelter of; *prasuptaḥ* — dreaming while asleep; *iva* — like; *bhinna-dṛk* — having separated vision; *tapye* — I lamented; *dvitīye* — in the illusory energy; *api* — although; *asati* — temporary; *bhrātṛ* — brother; *bhrātṛvya* — enemy; *hṛt* — within the heart; *rujā* — by lamentation.

Translation

Dhruva Mahārāja lamented: I was under the influence of the illusory energy; being ignorant of the actual facts, I was sleeping on her lap. Under a vision of duality, I saw my brother as my enemy, and falsely I lamented within my heart, thinking, "They are my enemies."

Purport

Real knowledge is revealed to a devotee only when he comes to the right conclusion about life by the grace of the Lord. Our creation of friends and enemies within this material world is something like dreaming at night. In dreams we create so many things out of various impressions in the subconscious mind, but all such creations are simply temporary and unreal. In the same way, although apparently we are awake in material life, because we have no information of the soul and the Supersoul, we create many friends and enemies simply out of imagination. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī says that within this material world or material consciousness, good and bad are the same. The

distinction between good and bad is simply a mental concoction. The actual fact is that all living entities are sons of God, or by-products of His marginal energy. Because of our being contaminated by the modes of material nature, we distinguish one spiritual spark from another. That is also another kind of dreaming. It is stated in the Bhagavad-gītā that those who are actually learned do not make any distinction between a learned scholar, a *brāhmaṇa,* an elephant, a dog and a *caṇḍāla.* They do not see in terms of the external body; rather, they see the person as spirit soul. By higher understanding one can know that the material body is nothing but a combination of the five material elements. In that sense also the bodily construction of a human being and that of a demigod are one and the same. From the spiritual point of view we are all spiritual sparks, parts and parcels of the Supreme Spirit, God. Either materially or spiritually we are basically one, but we make friends and enemies as dictated by the illusory energy. Dhruva Mahārāja therefore said, *daivīṁ māyām upāśritya:* the cause of his bewilderment was his association with the illusory material energy.

ŚB 4.9.34

मयैतत्प्रार्थितं व्यर्थं चिकित्सेव गतायुषि । प्रसाद्य जगदात्मानं तपसा दुष्प्रसादनम् । भवच्छिदमयाचेऽहं भवं भाग्यविवर्जितः ॥ ३४ ॥

mayaitat prārthitaṁ vyarthaṁ
cikitseva gatāyuṣi
prasādya jagad-ātmānaṁ
tapasā duṣprasādanam
bhava-cchidam ayāce 'haṁ

bhavaṁ bhāgya-vivarjitaḥ

Synonyms

mayā — by me; *etat* — this; *prārthitam* — prayed for; *vyartham* — uselessly; *cikitsā* — treatment; *iva* — like; *gata* — has ended; *āyuṣi* — for one whose life; *prasādya* — after satisfying; *jagat-ātmānam* — the soul of the universe; *tapasā* — by austerity; *duṣprasādanam* — who is very difficult to satisfy; *bhava-chidam* — the Personality of Godhead, who can cut the chain of birth and death; *ayāce* — prayed for; *aham* — I; *bhavam* — repetition of birth and death; *bhāgya* — fortune; *vivarjitaḥ* — being without.

Translation

It is very difficult to satisfy the Supreme Personality of Godhead, but in my case, although I have satisfied the Supersoul of the whole universe, I have prayed only for useless things. My activities were exactly like treatment given to a person who is already dead. Just see how unfortunate I am, for in spite of meeting the Supreme Lord, who can cut one's link with birth and death, I have prayed for the same conditions again.

Purport

Sometimes it so happens that a devotee engaged in the loving service of the Lord desires some material benefit in exchange for this service. This is not the proper way to discharge devotional service. Out of ignorance, of course, sometimes a devotee does so, but Dhruva Mahārāja regrets his personal behavior in this connection.

ŚB 4.9.35

वाराज्यं यच्छतो मौढ्यान्मानो मे भिक्षितो बत ।
ईश्वरात्क्षीणपुण्येन फलीकारानिवाधनः ॥ ३५ ॥

svārājyaṁ yacchato mauḍhyān
māno me bhikṣito bata
īśvarāt kṣīṇa-puṇyena
phalī-kārān ivādhanaḥ

Synonyms

svārājyam — His devotional service; *yacchataḥ* — from the Lord, who was willing to offer; *mauḍhyāt* — by foolishness; *mānaḥ* — material prosperity; *me* — by me; *bhikṣitaḥ* — was asked for; *bata* — alas; *īśvarāt* — from a great emperor; *kṣīṇa* — reduced; *puṇyena* — whose pious activities; *phalī-kārān* — broken particles of husked rice; *iva* — like; *adhanaḥ* — a poor man.

Translation

Because of my state of complete foolishness and paucity of pious activities, although the Lord offered me His personal service, I wanted material name, fame and prosperity. My case is just like that of the poor man who, when he satisfied a great emperor who wanted to give him anything he might ask, out of ignorance asked only a few broken grains of husked rice.

Purport

In this verse the word *svārājyam*, which means "complete independence," is very significant. A conditioned soul does not

know what complete independence is. Complete independence means situation in one's own constitutional position. The real independence of a living entity, who is part and parcel of the Supreme Personality of Godhead, is to remain always dependent on the Supreme Lord, just like a child who plays in complete independence, guided by his parents, who watch over him. The independence of the conditioned soul does not mean to fight with the obstacles offered by *māyā,* but to surrender to Kṛṣṇa. In the material world, everyone is trying to become completely independent simply by fighting against the obstacles offered by *māyā*. This is called the struggle for existence. Real independence is to be reinstated in the service of the Lord. Anyone who goes to the Vaikuṇṭha planets or Goloka Vṛndāvana planet is freely offering his service to the Lord. That is complete independence. Just contrary to this is material overlordship, which we wrongly take to be independence. Many great political leaders have tried to establish independence, but due to such so-called independence the people's dependence has only increased. The living entity cannot be happy trying to be independent in the material world. One has to surrender, therefore, unto the lotus feet of the Lord and engage in his original, eternal service.

Dhruva Mahārāja regrets that he wanted material opulence and greater prosperity than that of his great-grandfather, Lord Brahmā. His begging from the Lord was like a poor man's asking a great emperor for a few grains of broken rice. The conclusion is that anyone who is engaged in the loving service of the Lord should never ask for material prosperity from the Lord. The awarding of material prosperity simply depends on the stringent rules and regulations of the external energy. Pure devotees ask

the Lord only for the privilege of serving Him. This is our real independence. If we want anything else, it is a sign of our misfortune.

ŚB 4.9.36

मैत्रेय उवाच
न वै मुकुन्दस्य पदारविन्दयोरजोजुषस्तात भवादृशा जनाः ।
वाञ्छन्ति तद्दास्यमृतेऽर्थमात्मनोयदृच्छया लब्धमनःसमृद्धयः
॥ ३६ ॥

maitreya uvāca
na vai mukundasya padāravindayo
rajo-juṣas tāta bhavādṛśā janāḥ
vāñchanti tad-dāsyam ṛte 'rtham ātmano
yadṛcchayā labdha-manaḥ-samṛddhayaḥ

Synonyms

maitreyaḥ uvāca — the great sage Maitreya continued; *na* — never; *vai* — certainly; *mukundasya* — of the Lord, who can give liberation; *pada-aravindayoḥ* — of the lotus feet; *rajaḥ-juṣaḥ* — persons who are eager to taste the dust; *tāta* — my dear Vidura; *bhavādṛśāḥ* — like yourself; *janāḥ* — persons; *vāñchanti* — desire; *tat* — His; *dāsyam* — servitorship; *ṛte* — without; *artham* — interest; *ātmanaḥ* — for themselves; *yadṛcchayā* — automatically; *labdha* — by what is achieved; *manaḥ-samṛddhayaḥ* — considering themselves very rich.

Translation

The great sage Maitreya continued: My dear Vidura, persons like you, who are pure devotees of the lotus feet of Mukunda [the Supreme Personality of Godhead, who can offer liberation] and who are always attached to the honey of His lotus feet, are always satisfied in serving at the lotus feet of the Lord. In any condition of life, such persons remain satisfied, and thus they never ask the Lord for material prosperity.

Purport

In the *Bhagavad-gītā* the Lord says that He is the supreme enjoyer, the supreme proprietor of everything and anything within this creation, and the supreme friend of everyone. When one knows these things perfectly, he is always satisfied. The pure devotee never hankers after any kind of material prosperity. The *karmīs, jñānīs* and *yogīs,* however, endeavor always for their own personal happiness. *Karmīs* work day and night to improve their economic condition, *jñānīs* undergo severe austerities in order to get liberation, and *yogīs* also undergo severe austerities by practicing the *yoga* system for attainment of wonderful mystic powers. A devotee, however, is not interested in such activities; he does not want mystic powers or liberation or material prosperity. He is satisfied in any condition of life, as long as he is constantly engaged in the service of the Lord. The Lord's feet are compared to the lotus, wherein there is saffron dust. A devotee is always engaged in drinking the honey from the lotus feet of the Lord. Unless one is freed from all material desires, he cannot actually taste the honey from the Lord's lotus feet. One has to discharge his devotional duties without being disturbed by the coming and going of material circumstances. This desirelessness for material prosperity is called *niṣkāma.* One

should not mistakenly think that *niṣkāma* means giving up all desires. That is impossible. A living entity is eternally existent, and he cannot give up desires. A living entity must have desires; that is the symptom of life. When there is a recommendation to become desireless, it is to be understood that this means that we should not desire anything for our sense gratification. For a devotee this state of mind, *niḥspṛha*, is the right position. Actually every one of us already has an arrangement for our standard of material comforts. A devotee should always remain satisfied with the standard of comforts offered by the Lord, as stated in the *Īśopaniṣad* (*tena tyaktena bhuñjīthāḥ*). This saves time for executing Kṛṣṇa consciousness.

ŚB 4.9.37

आकर्ण्यात्मजमायान्तं सम्परेत्य यथागतम् । राजा न श्रद्दधे भद्रमभद्रस्य कुतो मम ॥ ३७ ॥

ākarṇyātma-jam āyāntaṁ
samparetya yathāgatam
rājā na śraddadhe bhadram
abhadrasya kuto mama

Synonyms

ākarṇya — having heard; *ātma-jam* — his son; *āyāntam* — coming back; *samparetya* — after dying; *yathā* — as if; *āgatam* — coming back; *rājā* — King Uttānapāda; *na* — did not; *śraddadhe* — have any confidence; *bhadram* — good fortune; *abhadrasya* — of the impious; *kutaḥ* — whence; *mama* — my.

Translation

When King Uttānapāda heard that his son Dhruva was coming back home, as if coming back to life after death, he could not put his faith in this message, for he was doubtful of how it could happen. He considered himself the most wretched, and therefore he thought that it was not possible for him to attain such good fortune.

Purport

Dhruva Mahārāja, a five-year-old boy, went to the forest for penance and austerity, and the King could not at all believe that a small boy of such a tender age could live in the forest. He was certain that Dhruva was dead. He therefore could not fix his faith in the message that Dhruva Mahārāja was coming back home again. For him this message said that a dead man was coming back home, and so he could not believe it. After Dhruva Mahārāja's departure from home, King Uttānapāda thought that he was the cause of Dhruva's leaving, and thus he considered himself the most wretched. Therefore, even though it was possible that his lost son was coming back from the kingdom of death, he thought that since he was most sinful it was not possible for him to be so fortunate as to get back his lost son.

ŚB 4.9.38

श्रद्धाय वाक्यं देवर्षेर्हर्षवेगेन धर्षित: । वार्ताहर्तुरतिप्रीतो हारं
प्रादान्महाधनम् ॥ ३८ ॥

śraddhāya vākyaṁ devarṣer
harṣa-vegena dharṣitaḥ

vārtā-hartur atiprīto
hāraṁ prādān mahā-dhanam

Synonyms

śraddhāya — keeping faith; *vākyam* — in the words; *devarṣeḥ* — of the great sage Nārada; *harṣa-vegena* — by great satisfaction; *dharṣitaḥ* — overwhelmed; *vārtā-hartuḥ* — with the messenger who brought the news; *atiprītaḥ* — being very satisfied; *hāram* — a pearl necklace; *prādāt* — offered; *mahā-dhanam* — very valuable.

Translation

Although he could not believe the words of the messenger, he had full faith in the word of the great sage Nārada. Thus he was greatly overwhelmed by the news, and he immediately offered the messenger a highly valuable necklace in great satisfaction.

ŚB 4.9.39-40

सदश्वं रथमारुह्य कार्तस्वरपरिष्कृतम् । ब्राह्मणैः कुलवृद्धैश्च पर्यस्तोऽमात्यबन्धुभिः ॥ ३९ ॥ शङ्खदुन्दुभिनादेन ब्रह्मघोषेण वेणुभिः । निश्चक्राम पुरात्तूर्णमात्मजाभीक्षणोत्सुकः ॥ ४० ॥

sad-aśvaṁ ratham āruhya
kārtasvara-pariṣkṛtam
brāhmaṇaiḥ kula-vṛddhaiś ca
paryasto 'mātya-bandhubhiḥ

śaṅkha-dundubhi-nādena
brahma-ghoṣeṇa veṇubhiḥ

niścakrāma purāt tūrṇam
ātmajābhīkṣaṇotsukaḥ

Synonyms

sat-aśvam — drawn by very fine horses; *ratham* — chariot; *āruhya* — getting on; *kārtasvara-pariṣkṛtam* — bedecked with golden filigree; *brāhmaṇaiḥ* — with *brāhmaṇas*; *kula-vṛddhaiḥ* — along with elderly personalities of the family; *ca* — also; *paryastaḥ* — being surrounded; *amātya* — by officers and ministers; *bandhubhiḥ* — and friends; *śaṅkha* — of conchshells; *dundubhi* — and kettledrums; *nādena* — with the sound; *brahma-ghoṣeṇa* — by the chanting of Vedic *mantras*; *veṇubhiḥ* — by flutes; *niścakrāma* — he came out; *purāt* — from the city; *tūrṇam* — with great haste; *ātma-ja* — son; *abhīkṣaṇa* — to see; *utsukaḥ* — very eager.

Translation

Then King Uttānapāda, being very eager to see the face of his lost son, mounted a chariot drawn by excellent horses and bedecked with golden filigree. Taking with him many learned brāhmaṇas, all the elderly personalities of his family, his officers, his ministers and his immediate friends, he immediately left the city. As he proceeded in this parade, there were auspicious sounds of conchshells, kettledrums, flutes, and the chanting of Vedic mantras to indicate all good fortune.

ŚB 4.9.41

सुनीतिः सुरुचिश्चास्य महिष्यौ रुक्मभूषिते । आरुह्य शिबिकां सार्धमुत्तमेनाभिजग्मतुः ॥ ४१ ॥

sunītiḥ suruciś cāsya
mahiṣyau rukma-bhūṣite
āruhya śibikāṁ sārdham
uttamenābhijagmatuḥ

Synonyms

sunītiḥ — Queen Sunīti; *suruciḥ* — Queen Suruci; *ca* — also; *asya* — of the King; *mahiṣyau* — queens; *rukma-bhūṣite* — being decorated with golden ornaments; *āruhya* — getting on; *śibikām* — a palanquin; *sārdham* — along with; *uttamena* — the King's other son, Uttama; *abhijagmatuḥ* — all proceeded along.

Translation

Both the queens of King Uttānapāda, namely Sunīti and Suruci, along with his other son, Uttama, appeared in the procession. The queens were seated on a palanquin.

Purport

After the departure of Dhruva Mahārāja from the palace, the King was very afflicted, but by the kind words of Saint Nārada he was partially satisfied. He could understand the great fortune of his wife Sunīti and the great misfortune of Queen Suruci, for these facts were certainly very open in the palace. But still, when the news reached the palace that Dhruva Mahārāja was returning, his mother, Sunīti, out of her great compassion and due to being the mother of a great Vaiṣṇava, did not hesitate to take the other wife, Suruci, and her son, Uttama, on the same palanquin. That was the greatness of Queen Sunīti, the mother of the great

Vaiṣṇava Dhruva Mahārāja.

ŚB 4.9.42-43

तं दृष्ट्वोपवनाभ्याश आयान्तं तरसा रथात् । अवरुह्य नृपस्तूर्णमासाद्य प्रेमविह्वलः ॥ ४२ ॥ परिरेभेऽङ्गजं दोर्भ्यां दीर्घोत्कण्ठमनाः श्वसन् । विष्वक्सेनाङ्घ्रिसंस्पर्शहताशेषाघबन्धनम् ॥ ४३ ॥

taṁ dṛṣṭvopavanābhyāśa
āyāntaṁ tarasā rathāt
avaruhya nṛpas tūrṇam
āsādya prema-vihvalaḥ

parirebhe 'ṅgajaṁ dorbhyāṁ
dīrghotkaṇṭha-manāḥ śvasan
viṣvaksenāṅghri-saṁsparśa-
hatāśeṣāgha-bandhanam

Synonyms

tam — him (Dhruva Mahārāja); *dṛṣṭvā* — having seen; *upavana* — the small forest; *abhyāśe* — near; *āyāntam* — returning; *tarasā* — with great haste; *rathāt* — from the chariot; *avaruhya* — got down; *nṛpaḥ* — the King; *tūrṇam* — immediately; *āsādya* — coming near; *prema* — with love; *vihvalaḥ* — overwhelmed; *parirebhe* — he embraced; *aṅga-jam* — his son; *dorbhyām* — with his arms; *dīrgha* — for a long time; *utkaṇṭha* — anxious; *manāḥ* — the King, whose mind; *śvasan* — breathing heavily; *viṣvaksena* — of the Lord; *aṅghri* — by the lotus feet; *saṁsparśa* — being touched; *hata* — were destroyed; *aśeṣa* — unlimited; *agha* —

material contamination; *bandhanam* — whose bondage.

Translation

Upon seeing Dhruva Mahārāja approaching the neighboring small forest, King Uttānapāda with great haste got down from his chariot. He had been very anxious for a long time to see his son Dhruva, and therefore with great love and affection he went forward to embrace his long-lost boy. Breathing very heavily, the King embraced him with both arms. But Dhruva Mahārāja was not the same as before; he was completely sanctified by spiritual advancement due to having been touched by the lotus feet of the Supreme Personality of Godhead.

ŚB 4.9.44

अथाजिघ्रन्मुहुर्मूर्ध्नि शीतैर्नयनवारिभिः । स्नापयामास तनयं
जातोद्दाममनोरथः ॥ ४४ ॥

athājighran muhur mūrdhni
śītair nayana-vāribhiḥ
snāpayām āsa tanayaṁ
jātoddāma-manorathaḥ

Synonyms

atha — thereupon; *ājighran* — smelling; *muhuḥ* — again and again; *mūrdhni* — on the head; *śītaiḥ* — cold; *nayana* — of his eyes; *vāribhiḥ* — with the water; *snāpayām āsa* — he bathed; *tanayam* — son; *jāta* — fulfilled; *uddāma* — great; *manaḥ-rathaḥ* — his desire.

Translation

Reunion with Dhruva Mahārāja fulfilled King Uttānapāda's long-cherished desire, and for this reason he smelled Dhruva's head again and again and bathed him with torrents of very cold tears.

Purport

By nature's way, when a man cries, there may be two causes. When one cries in great happiness upon the fulfillment of some desire, the tears coming forth from the eyes are very cold and pleasing, whereas tears in times of distress are very hot.

ŚB 4.9.45

अभिवन्द्य पितुः पादावाशीर्भिश्चाभिमन्त्रितः । ननाम मातरौ शीर्ष्णा सत्कृतः सज्जनाग्रणीः ॥ ४५ ॥

abhivandya pituḥ pādāv
āśīrbhiś cābhimantritaḥ
nanāma mātarau śīrṣṇā
sat-kṛtaḥ saj-janāgraṇīḥ

Synonyms

abhivandya — worshiping; *pituḥ* — of his father; *pādau* — the feet; *āśīrbhiḥ* — with benedictions; *ca* — and; *abhimantritaḥ* — was addressed; *nanāma* — he bowed; *mātarau* — to his two mothers; *śīrṣṇā* — with his head; *sat-kṛtaḥ* — was honored; *sat-jana* — of the nobles; *agraṇīḥ* — the foremost.

Translation

Then Dhruva Mahārāja, the foremost of all nobles, first of all

offered his obeisances at the feet of his father and was honored by his father with various questions. He then bowed his head at the feet of his two mothers.

Purport

It may be questioned why Dhruva Mahārāja offered his respect not only to his mother but also to his stepmother, due to whose insults he had to leave home. The answer is that after achieving perfection by self-realization and seeing the Supreme Personality of Godhead face to face, Dhruva Mahārāja was completely freed from all contamination of material desire. Feelings of insult or honor in this material world are never perceived by a devotee. Lord Caitanya therefore says that one has to be humbler than the grass and, He recommends, more tolerant than the tree to execute devotional service. Dhruva Mahārāja, therefore, has in this verse been described as *saj-janāgraṇīḥ,* the foremost of noble men. The pure devotee is the noblest of all, and he has no feelings of animosity towards anyone. Duality due to animosity is a creation of this material world. There is no such thing in the spiritual world, which is the absolute reality.

ŚB 4.9.46

सुरुचिस्तं समुत्थाप्य पादावनतमर्भकम् । परिष्वज्याह
जीवेति बाष्पगद्गदया गिरा ॥ ४६ ॥

surucis taṁ samutthāpya
pādāvanatam arbhakam
pariṣvajyāha jīveti
bāṣpa-gadgadayā girā

Synonyms

suruciḥ — Queen Suruci; *tam* — him; *samutthāpya* — having picked up; *pāda-avanatam* — fallen at her feet; *arbhakam* — the innocent boy; *pariṣvajya* — embracing; *āha* — she said; *jīva* — may you live long; *iti* — thus; *bāṣpa* — with tears; *gadgadayā* — choked up; *girā* — with words.

Translation

Suruci, the younger mother of Dhruva Mahārāja, seeing that the innocent boy had fallen at her feet, immediately picked him up, embracing him with her hands, and with tears of feeling she blessed him with the words "My dear boy, long may you live!"

ŚB 4.9.47

यस्य प्रसन्नो भगवान् गुणैर्मैत्र्यादिभिर्हरिः ।तस्मै नमन्ति
भूतानि निम्नमाप इव स्वयम् ॥ ४७ ॥

yasya prasanno bhagavān
guṇair maitry-ādibhir hariḥ
tasmai namanti bhūtāni
nimnam āpa iva svayam

Synonyms

yasya — anyone with whom; *prasannaḥ* — is pleased; *bhagavān* — the Personality of Godhead; *guṇaiḥ* — by qualities; *maitrī-ādibhiḥ* — by friendship, etc.; *hariḥ* — Lord Hari; *tasmai* — unto him; *namanti* — offer respect; *bhūtāni* — all living entities; *nimnam* — to low ground; *āpaḥ* — water; *iva* — just

as; *svayam* — automatically.

Translation

Unto one who has transcendental qualities due to friendly behavior with the Supreme Personality of Godhead, all living entities offer honor, just as water automatically flows down by nature.

Purport

The question may be raised in this connection why Suruci, who was not at all favorably disposed towards Dhruva, blessed him, "Long may you live," which means that she also desired good fortune for him. The answer is given in this verse. Since Dhruva Mahārāja was blessed by the Lord, due to his transcendental qualities everyone was bound to offer him all respects and benediction, just as water, by its nature, flows downward. A devotee of the Lord does not demand respect from anyone, but wherever he goes he is honored by everyone throughout the whole world with all respect. Śrīnivāsa Ācārya said that the Six Gosvāmīs of Vṛndāvana are respected throughout the entire universe because a devotee, having pleased the Supreme Personality of Godhead, the source of all emanations, automatically pleases everyone, and thus everyone offers him respect.

<u>ŚB 4.9.48</u>

उत्तमश्च ध्रुवश्चोभावन्योन्यं प्रेमविह्वलौ ।
अङ्गसङ्गादुत्पुलकावस्रौघं मुहुरूहतुः ॥ ४८ ॥

uttamaś ca dhruvaś cobhāv

anyonyaṁ prema-vihvalau
aṅga-saṅgād utpulakāv
asraughaṁ muhur ūhatuḥ

Synonyms

uttamaḥ ca — also Uttama; *dhruvaḥ ca* — Dhruva also; *ubhau* — both; *anyonyam* — one another; *prema-vihvalau* — being overwhelmed with affection; *aṅga-saṅgāt* — by embracing; *utpulakau* — their hair stood up; *asra* — of tears; *ogham* — torrents; *muhuḥ* — again and again; *ūhatuḥ* — they exchanged.

Translation

The two brothers Uttama and Dhruva Mahārāja also exchanged their tears. They were overwhelmed by the ecstasy of love and affection, and when they embraced one another, the hair on their bodies stood up.

ŚB 4.9.49

सुनीतिरस्य जननी प्राणेभ्योऽपि प्रियं सुतम् । उपगुह्य
जहावाधिं तदङ्गस्पर्शनिर्वृता ॥ ४९ ॥

sunītir asya jananī
prāṇebhyo 'pi priyaṁ sutam
upaguhya jahāv ādhiṁ
tad-aṅga-sparśa-nirvṛtā

Synonyms

sunītiḥ — Sunīti, the real mother of Dhruva Mahārāja; *asya* —

his; *jananī* — mother; *prāṇebhyaḥ* — more than life air; *api* — even; *priyam* — dear; *sutam* — son; *upaguhya* — embracing; *jahau* — gave up; *ādhim* — all grief; *tat-aṅga* — his body; *sparśa* — touching; *nirvṛtā* — being satisfied.

Translation

Sunīti, the real mother of Dhruva Mahārāja, embraced the tender body of her son, who was dearer to her than her own life, and thus forgot all material grief, for she was very pleased.

<u>ŚB 4.9.50</u>

पयः स्तनाभ्यां सुस्राव नेत्रजैः सलिलैः शिवैः ।
तदाभिषिच्यमानाभ्यां वीर वीरसुवो मुहुः ॥ ५० ॥

payaḥ stanābhyāṁ susrāva
netra-jaiḥ salilaiḥ śivaiḥ
tadābhiṣicyamānābhyāṁ
vīra vīra-suvo muhuḥ

Synonyms

payaḥ — milk; *stanābhyām* — from both breasts; *susrāva* — began to flow down; *netra-jaiḥ* — from the eyes; *salilaiḥ* — by tears; *śivaiḥ* — auspicious; *tadā* — at that time; *abhiṣicyamānābhyām* — being wetted; *vīra* — my dear Vidura; *vīra-suvaḥ* — of the mother who gave birth to a hero; *muhuḥ* — constantly.

Translation

My dear Vidura, Sunīti was the mother of a great hero. Her

tears, together with the milk flowing from her breasts, wet the whole body of Dhruva Mahārāja. This was a great, auspicious sign.

Purport

When Deities are installed, They are washed with milk, yogurt and water, and this ceremony is called *abhiṣeka.* In this verse it has been especially mentioned that the tears which flowed down from the eyes of Sunīti were all-auspicious. This auspiciousness of the *abhiṣeka* ceremony performed by his beloved mother was an indication that in the very near future Dhruva Mahārāja would be installed on the throne of his father. The history of Dhruva Mahārāja's leaving home was that his father refused to give him a place on his lap, and Dhruva Mahārāja determined that unless he got the throne of his father he would not come back. Now this *abhiṣeka* ceremony performed by his beloved mother was an indication that he would occupy the throne of Mahārāja Uttānapāda.

It is also significant in this verse that Sunīti, mother of Dhruva Mahārāja, is described as *vīra-sū,* a mother who produced a great hero. There are many heroes in the world, but there is no comparison to Dhruva Mahārāja, who was not only a heroic emperor of this planet, but also a great devotee. A devotee is also a great hero because he conquers the influence of *māyā.* When Lord Caitanya inquired from Rāmānanda Rāya about the most famous man in this world, the latter replied that anyone who is known as a great devotee of the Lord is to be accepted as the most famous.

ŚB 4.9.51

तां शशंसुर्जना राज्ञीं दिष्टया ते पुत्र आर्तिहा ।प्रतिलब्धश्चिरं नष्टो रक्षिता मण्डलं भुव: ॥ ५१ ॥

tāṁ śaśaṁsur janā rājñīṁ
diṣṭyā te putra ārti-hā
pratilabdhaś ciraṁ naṣṭo
rakṣitā maṇḍalaṁ bhuvaḥ

Synonyms

tām — unto Queen Sunīti; *śaśaṁsuḥ* — offered praise; *janāḥ* — the people in general; *rājñīm* — unto the Queen; *diṣṭyā* — by fortune; *te* — your; *putraḥ* — son; *ārti-hā* — will vanquish all your pains; *pratilabdhaḥ* — now returned; *ciram* — since a long time; *naṣṭaḥ* — lost; *rakṣitā* — will protect; *maṇḍalam* — the globe; *bhuvaḥ* — earthly.

Translation

The residents of the palace praised the Queen: Dear Queen, your beloved son was lost a long time ago, and it is your great fortune that he now has come back. It appears, therefore, that your son will be able to protect you for a very long time and will put an end to all your material pangs.

ŚB 4.9.52

अभ्यर्चितस्त्वया नूनं भगवान्प्रणतार्तिहा ।यदनुध्यायिनो धीरा मृत्युं जिग्यु: सुदुर्जयम् ॥ ५२ ॥

abhyarcitas tvayā nūnaṁ

bhagavān praṇatārti-hā
yad-anudhyāyino dhīrā
mṛtyuṁ jigyuḥ sudurjayam

Synonyms

abhyarcitaḥ — worshiped; *tvayā* — by you; *nūnam* — however; *bhagavān* — the Supreme Personality of Godhead; *praṇata-ārti-hā* — who can deliver His devotees from the greatest danger; *yat* — whom; *anudhyāyinaḥ* — constantly meditating upon; *dhīrāḥ* — great saintly persons; *mṛtyum* — death; *jigyuḥ* — conquered; *sudurjayam* — which is very, very difficult to overcome.

Translation

Dear Queen, you must have worshiped the Supreme Personality of Godhead, who delivers His devotees from the greatest danger. Persons who constantly meditate upon Him surpass the course of birth and death. This perfection is very difficult to achieve.

Purport

Dhruva Mahārāja was the lost child of Queen Sunīti, but during his absence she always meditated upon the Supreme Personality of Godhead, who is able to rescue His devotee from all dangers. While Dhruva Mahārāja was absent from his home, not only did he undergo severe austerities in the forest of Madhuvana, but at home also his mother prayed to the Supreme Lord for his safety and good fortune. In other words, the Lord was worshiped by both the mother and the son, and both were able to achieve the

supreme benediction from the Supreme Lord. The word *sudur-jayam,* an adjective which indicates that no one can conquer death, is very significant. When Dhruva Mahārāja was away from his home, his father thought that he was dead. Ordinarily a king's son only five years old and away from home in the forest would certainly be supposed dead, but by the mercy of the Supreme Personality of Godhead, not only was he saved, but he was blessed with the highest perfection.

ŚB 4.9.53

लाल्यमानं जनैरेवं ध्रुवं सभ्रातरं नृपः । आरोप्य करिणीं हृष्टः
स्तूयमानोऽविशत्पुरम् ॥ ५३ ॥

lālyamānaṁ janair evaṁ
dhruvaṁ sabhrātaraṁ nṛpaḥ
āropya kariṇīṁ hṛṣṭaḥ
stūyamāno 'viśat puram

Synonyms

lālyamānam — being thus praised; *janaiḥ* — by the people in general; *evam* — thus; *dhruvam* — Mahārāja Dhruva; *sa-bhrātaram* — with his brother; *nṛpaḥ* — the King; *āropya* — placing; *kariṇīm* — on the back of a she-elephant; *hṛṣṭaḥ* — being so pleased; *stūyamānaḥ* — and being so praised; *aviśat* — returned; *puram* — to his capital.

Translation

The sage Maitreya continued: My dear Vidura, when everyone was thus praising Dhruva Mahārāja, the King was very hap-

py, and he had Dhruva and his brother seated on the back of a she-elephant. Thus he returned to his capital, where he was praised by all classes of men.

ŚB 4.9.54

तत्र तत्रोपसंक्लृप्तैर्लसन्मकरतोरणैः । सवृन्दैः कदलीस्तम्भैः
पूगपोतैश्च तद्विधैः ॥ ५४ ॥

tatra tatropasaṅkḷptair
lasan-makara-toraṇaiḥ
savṛndaiḥ kadalī-stambhaiḥ
pūga-potaiś ca tad-vidhaiḥ

Synonyms

tatra tatra — here and there; *upasaṅkḷptaiḥ* — set up; *lasat* — brilliant; *makara* — shark-shaped; *toraṇaiḥ* — with arched gateways; *sa-vṛndaiḥ* — with bunches of fruits and flowers; *kadalī* — of banana trees; *stambhaiḥ* — with columns; *pūga-potaiḥ* — with young betel-nut trees; *ca* — also; *tat-vidhaiḥ* — of that kind.

Translation

The whole city was decorated with columns of banana trees containing bunches of fruits and flowers, and betel-nut trees with leaves and branches were seen here and there. There were also many gates set up which were structured to give the appearance of sharks.

Purport

Auspicious ceremonies with decorations of the green leaves of palms, coconut trees, betel-nut trees and banana trees, and fruits, flowers and leaves, are an age-old custom in India. To receive his great son Dhruva Mahārāja, King Uttānapāda arranged a good reception, and all the citizens very enthusiastically took part with great jubilation.

ŚB 4.9.55

चूतपल्लववास:स्रङ्‍मुक्तादामविलम्बिभि: । उपस्कृतं प्रतिद्वारमपां कुम्भै: सदीपकै: ॥ ५५ ॥

cūta-pallava-vāsaḥ-sraṅ-
muktā-dāma-vilambibhiḥ
upaskṛtaṁ prati-dvāram
apāṁ kumbhaiḥ sadīpakaiḥ

Synonyms

cūta-pallava — with mango leaves; *vāsaḥ* — cloth; *srak* — flower garlands; *muktā-dāma* — strings of pearls; *vilambibhiḥ* — hanging; *upaskṛtam* — decorated; *prati-dvāram* — at every gate; *apām* — full of water; *kumbhaiḥ* — with waterpots; *sa-dīpakaiḥ* — with burning lamps.

Translation

At each and every gate there were burning lamps and big waterpots decorated with differently colored cloth, strings of pearls, flower garlands and hanging mango leaves.

ŚB 4.9.56

प्राकारैर्गोपुरागारैः शातकुम्भपरिच्छदैः । सर्वतोऽलङ्कृतं
श्रीमद्विमानशिखरद्युभिः ॥ ५६ ॥

prākārair gopurāgāraiḥ
śātakumbha-paricchadaiḥ
sarvato 'laṅkṛtaṁ śrīmad-
vimāna-śikhara-dyubhiḥ

Synonyms

prākāraiḥ — with surrounding walls; *gopura* — city gates; *āgāraiḥ* — with houses; *śātakumbha* — golden; *paricchadaiḥ* — with ornamental work; *sarvataḥ* — on all sides; *alaṅkṛtam* — decorated; *śrīmat* — valuable, beautiful; *vimāna* — airplanes; *śikhara* — domes; *dyubhiḥ* — glittering.

Translation

In the capital city there were many palaces, city gates and surrounding walls, which were already very, very beautiful, and on this occasion all of them were decorated with golden ornaments. The domes of the city palaces glittered, as did the domes of the beautiful airplanes which hovered over the city.

Purport

Regarding the mention of airplanes here, it is suggested by Śrīmad Vijayadhvaja Tīrtha that on this occasion the demigods from higher planetary systems also came in their airplanes to bestow their blessings on Dhruva Mahārāja on his arrival at the capital of his father. It also appears that all the domes of the city palaces as well as the pinnacles of the airplanes were dec-

orated with ornamental work in gold, and, being reflected by the sunshine, they were all glittering. We can observe a specific distinction between Dhruva Mahārāja's time and modern days, for the airplanes in those days were made of gold, whereas at the present moment airplanes are made of base aluminum. This just gives a hint of the opulence of Dhruva Mahārāja's days and the poverty of modern times.

ŚB 4.9.57

मृष्टचत्वररथ्याट्टमार्गं चन्दनचर्चितम् । लाजाक्षतैः
पुष्पफलैस्तण्डुलैर्बलिभिर्युतम् ॥ ५७ ॥

mṛṣṭa-catvara-rathyāṭṭa-
mārgaṁ candana-carcitam
lājākṣataiḥ puṣpa-phalais
taṇḍulair balibhir yutam

Synonyms

mṛṣṭa — fully cleansed; *catvara* — quadrangles; *rathyā* — highways; *aṭṭa* — raised sitting places; *mārgam* — lanes; *candana* — with sandalwood; *carcitam* — sprinkled; *lāja* — with fried rice; *akṣataiḥ* — and barley; *puṣpa* — with flowers; *phalaiḥ* — and fruits; *taṇḍulaiḥ* — with rice; *balibhiḥ* — auspicious presentations; *yutam* — provided with.

Translation

All the quadrangles, lanes and streets in the city, and the raised sitting places at the crossings, were thoroughly cleansed and sprinkled with sandalwood water; and auspicious grains such

as rice and barley, and flowers, fruits and many other auspicious presentations, were scattered all over the city.

ŚB 4.9.58-59

ध्रुवाय पथि दृष्टाय तत्र तत्र पुरस्त्रियः । सिद्धार्थाक्षतदध्
यम्बुदूर्वापुष्पफलानि च ॥ ५८ ॥ उपजह्रुः प्रयुञ्जाना
वात्सल्यादाशिषः सतीः । शृण्वंस्तद्वल्गुगीतानि प्राविशद्भवनं
पितुः ॥ ५९ ॥

dhruvāya pathi dṛṣṭāya
tatra tatra pura-striyaḥ
siddhārthākṣata-dadhy-ambu-
dūrvā-puṣpa-phalāni ca

upajahruḥ prayuñjānā
vātsalyād āśiṣaḥ satīḥ
śṛṇvaṁs tad-valgu-gītāni
prāviśad bhavanaṁ pituḥ

Synonyms

dhruvāya — on Dhruva; *pathi* — on the road; *dṛṣṭāya* — seen; *tatra tatra* — here and there; *pura-striyaḥ* — household ladies; *siddhārtha* — white mustard seed; *akṣata* — barley; *dadhi* — curd; *ambu* — water; *dūrvā* — newly grown grass; *puṣpa* — flowers; *phalāni* — fruits; *ca* — also; *upajahruḥ* — they showered; *prayuñjānāḥ* — uttering; *vātsalyāt* — out of affection; *āśiṣaḥ* — blessings; *satīḥ* — gentle ladies; *śṛṇvan* — hearing; *tat* — their; *valgu* — very pleasing; *gītāni* — songs; *prāviśat* — he entered; *bhavanam* — the palace; *pituḥ* — of his father.

Translation

Thus as Dhruva Mahārāja passed on the road, from every place in the neighborhood all the gentle household ladies assembled to see him, and out of maternal affection they offered their blessings, showering him with white mustard seed, barley, curd, water, newly grown grass, fruits and flowers. In this way Dhruva Mahārāja, while hearing the pleasing songs sung by the ladies, entered the palace of his father.

ŚB 4.9.60

महामणिव्रातमये स तस्मिन्भवनोत्तमे । लालितो नितरां पित्रा न्यवसद्दिवि देववत् ॥ ६० ॥

mahāmaṇi-vrātamaye
sa tasmin bhavanottame
lālito nitarāṁ pitrā
nyavasad divi devavat

Synonyms

mahā-maṇi — greatly valuable jewels; *vrāta* — groups of; *maye* — bedecked with; *saḥ* — he (Dhruva Mahārāja); *tasmin* — in that; *bhavana-uttame* — brilliant house; *lālitaḥ* — being raised; *nitarām* — always; *pitrā* — by the father; *nyavasat* — lived there; *divi* — in the higher planetary systems; *deva-vat* — like the demigods.

Translation

Dhruva Mahārāja thereafter lived in his father's palace, which

had walls bedecked with highly valuable jewels. His affectionate father took particular care of him, and he dwelled in that house just as the demigods live in their palaces in the higher planetary systems.

ŚB 4.9.61

पय:फेननिभा: शय्या दान्ता रुक्मपरिच्छदा: । आसनानि महार्हाणि यत्र रौक्मा उपस्करा: ॥ ६१ ॥

payaḥ-phena-nibhāḥ śayyā
dāntā rukma-paricchadāḥ
āsanāni mahārhāṇi
yatra raukmā upaskarāḥ

Synonyms

payaḥ — milk; *phena* — foam; *nibhāḥ* — like; *śayyāḥ* — bedding; *dāntāḥ* — made of ivory; *rukma* — golden; *paricchadāḥ* — with embellishments; *āsanāni* — sitting places; *mahā-arhāṇi* — very valuable; *yatra* — where; *raukmāḥ* — golden; *upaskarāḥ* — furniture.

Translation

The bedding in the palace was as white as the foam of milk and was very soft. The bedsteads were made of ivory with embellishments of gold, and the chairs, benches and other sitting places and furniture were made of gold.

ŚB 4.9.62

यत्र स्फटिककुड्येषु महामारकतेषु च । मणिप्रदीपा आभान्ति

ललनारत्नसंयुताः ॥ ६२ ॥

yatra sphaṭika-kuḍyeṣu
mahā-mārakateṣu ca
maṇi-pradīpā ābhānti
lalanā-ratna-saṁyutāḥ

Synonyms

yatra — where; *sphaṭika* — made of marble; *kuḍyeṣu* — on walls; *mahā-mārakateṣu* — bedecked with valuable jewels like sapphires; *ca* — also; *maṇi-pradīpāḥ* — lamps made of jewels; *ābhānti* — shone; *lalanā* — female figures; *ratna* — made of jewels; *saṁyutāḥ* — held by.

Translation

The palace of the King was surrounded by walls made of marble with many engravings made of valuable jewels like sapphires, which depicted beautiful women with shining jewel lamps in their hands.

Purport

The description of King Uttānapāda's palace depicts the state of affairs many hundreds and thousands of years ago, long before *Śrīmad-Bhāgavatam* was compiled. Since it is described that Mahārāja Dhruva ruled for thirty-six thousand years, he must have lived in the Satya-yuga, when people lived for one hundred thousand years. The life durations in the four *yugas* are also mentioned in the Vedic literature. In the Satya-yuga people used to live for one hundred thousand years, in the Tretā-yuga

people lived for ten thousand years, in Dvāpara-yuga they lived for one thousand years, and in this age, Kali-yuga, people may live up to one hundred years. With the progressive advance of each new *yuga,* the duration of human life is reduced by ninety percent — from one hundred thousand to ten thousand, from ten thousand to one thousand, and from one thousand to one hundred.

It is said that Dhruva Mahārāja was the great-grandson of Lord Brahmā. This indicates that Dhruva Mahārāja's time was in the Satya-yuga in the beginning of creation. During one day of Lord Brahmā, as stated in the *Bhagavad-gītā,* there are many Satya-yugas. According to the Vedic calculation, at the present moment the twenty-eighth millennium is current. It can be calculated that Dhruva Mahārāja lived many millions of years ago, but the description of the palace of Dhruva's father is so glorious that we cannot accept that advanced human civilization did not exist even forty or fifty thousand years ago. There were walls like those in the palace of Mahārāja Uttānapāda even very recently, during the Mogul period. Anyone who has seen the Red Fort in Delhi must have marked that the walls are made of marble and were once decorated with jewels. During the British period all these jewels were taken away and dispatched to the British Museum.

The conception of worldly opulence was formerly based mainly on natural resources such as jewels, marble, silk, ivory, gold and silver. The advancement of economic development was not based on big motorcars. Advancement of human civilization depends not on industrial enterprises, but on possession of natural wealth and natural food, which is all supplied by the Supreme

Personality of Godhead so that we may save time for self-realization and success in the human form of body.

Another aspect of this verse is that Dhruva Mahārāja's father, Uttānapāda, would very soon give up attachment for his palaces and would go to the forest for self-realization. From the description of *Śrīmad-Bhāgavatam*, therefore, we can make a very thorough comparative study of modern civilization and the civilization of mankind in the other millenniums — Satya-yuga, Tretā-yuga and Dvāpara-yuga.

ŚB 4.9.63

उद्यानानि च रम्याणि विचित्रैरमरद्रुमैः । कूजद्विहङ्गमिथुनैर्गायन्
मत्तमधुव्रतैः ॥ ६३ ॥

udyānāni ca ramyāṇi
vicitrair amara-drumaiḥ
kūjat-vihaṅga-mithunair
gāyan-matta-madhuvrataiḥ

Synonyms

udyānāni — gardens; *ca* — also; *ramyāṇi* — very beautiful; *vicitraiḥ* — various; *amara-drumaiḥ* — with trees brought from the heavenly planets; *kūjat* — singing; *vihaṅga* — of birds; *mithunaiḥ* — with pairs; *gāyat* — humming; *matta* — mad; *madhu-vrataiḥ* — with bumblebees.

Translation

The King's residence was surrounded by gardens wherein there were varieties of trees brought from the heavenly planets. In

those trees there were pairs of sweetly singing birds and almost-mad bumblebees, which made a very relishable buzzing sound.

Purport

In this verse the word *amara-drumaiḥ,* "with trees brought from the heavenly planets," is very significant. The heavenly planets are known as Amaraloka, the planets where death is very much delayed, because the people there live for ten thousand years according to the calculations of the demigods, in which our six months are equal to one day. The demigods live in the heavenly planets for months, years and ten-thousands of years according to demigod time, and then again, after the results of their pious activities are exhausted, they fall down to this earth. These are the statements that can be collected from Vedic literature. As the people there live for ten thousand years, so also do the trees. Of course, here on this earth there are many trees which live for ten thousand years, so what to speak of the trees on the heavenly planets? They must live for more than many ten-thousands of years, and sometimes, as practiced even now, some valuable trees are taken from one place to another.

It is elsewhere stated that when Lord Kṛṣṇa went to the heavenly planets with His wife Satyabhāmā He took a *pārijāta* flower tree from heaven and brought it to the earth. There was a fight between Kṛṣṇa and the demigods due to the *pārijāta* tree's being taken from heaven to this planet. The *pārijāta* was planted in the palace of Lord Kṛṣṇa which was occupied by Queen Satyabhāmā. The flower and fruit trees in the heavenly planets are superior, for they are very pleasant and tasteful, and it

appears that in the palace of Mahārāja Uttānapāda there were many varieties of such trees.

ŚB 4.9.64

वाप्यो वैदूर्यसोपानाः पद्मोत्पलकुमुद्वतीः । हंसकारण्डवकुलै
र्जुष्टाश्चक्राह्वसारसैः ॥ ६४ ॥

vāpyo vaidūrya-sopānāḥ
padmotpala-kumud-vatīḥ
haṁsa-kāraṇḍava-kulair
juṣṭāś cakrāhva-sārasaiḥ

Synonyms

vāpyaḥ — lakes; *vaidūrya* — emerald; *sopānāḥ* — with staircases; *padma* — lotuses; *utpala* — blue lotuses; *kumut-vatīḥ* — full of lilies; *haṁsa* — swans; *kāraṇḍava* — and ducks; *kulaiḥ* — by flocks of; *juṣṭāḥ* — inhabited; *cakrāhva* — by *cakravākas* (geese); *sārasaiḥ* — and by cranes.

Translation

There were emerald staircases which led to lakes full of variously colored lotus flowers and lilies, and swans, kāraṇḍavas, cakravākas, cranes and similar other valuable birds were visible in those lakes.

Purport

It appears that not only was the palace surrounded by compounds and gardens with varieties of trees, but there were small man-made lakes also, where the water was full of many-colored

lotus flowers and lilies, and to get down to the lakes there were staircases made of valuable jewels such as emeralds. By the beautifully positioned garden houses there were many luxuriant birds, such as swans, *cakravākas, kāraṇḍavas* and cranes. These birds generally do not live in filthy places like crows do. The atmosphere of the city was very healthy and beautiful; it can simply be imagined from its description.

ŚB 4.9.65

उत्तानपादो राजर्षिः प्रभावं तनयस्य तम् । श्रुत्वा दृष्ट्वाद्भुततमं
प्रपेदे विस्मयं परम् ॥ ६५ ॥

uttānapādo rājarṣiḥ
prabhāvaṁ tanayasya tam
śrutvā dṛṣṭvādbhutatamaṁ
prapede vismayaṁ param

Synonyms

uttānapādaḥ — King Uttānapāda; *rāja-ṛṣiḥ* — great saintly king; *prabhāvam* — influence; *tanayasya* — of his son; *tam* — that; *śrutvā* — hearing; *dṛṣṭvā* — seeing; *adbhuta* — wonderful; *tamam* — in the superlative degree; *prapede* — happily felt; *vismayam* — wonder; *param* — supreme.

Translation

The saintly King Uttānapāda, hearing of the glorious deeds of Dhruva Mahārāja and personally seeing also how influential and great he was, felt very satisfied, for Dhruva's activities were wonderful to the supreme degree.

Purport

When Dhruva Mahārāja was in the forest executing his austerities, his father, Uttānapāda, heard everything about his very wonderful activities. Although Dhruva Mahārāja was the son of a king and was only five years old, he went to the forest and executed devotional service under strict austerity. Therefore his acts were all wonderful, and when he came back home, naturally, because of his spiritual qualifications, he became very popular amongst the citizens. He must have performed many wonderful activities by the grace of the Lord. No one is more satisfied than the father of a person who is credited with glorious activities. Mahārāja Uttānapāda was not an ordinary king; he was a *rājarṣi,* a saintly king. Formerly this earth was ruled by one saintly king only. Kings were trained to become saintly; therefore they had no other concern than the welfare of the citizens. These saintly kings were properly trained, and as mentioned in *Bhagavad-gītā* also, the science of God, or the *yoga* system of devotional service known as *Bhagavad-gītā,* was spoken to the saintly king of the sun planet, and gradually it descended through the *kṣatriya* kings who were generated from the sun and the moon. If the head of the government is saintly, certainly the citizens become saintly, and they are very happy because both their spiritual and physical needs and hankerings are satisfied.

ŚB 4.9.66

वीक्ष्योढवयसं तं च प्रकृतीनां च सम्मतम् । अनुरक्तप्रजं
राजा ध्रुवं चक्रे भुव: पतिम् ॥ ६६ ॥

vīkṣyoḍha-vayasaṁ taṁ ca

prakṛtīnāṁ ca sammatam
anurakta-prajaṁ rājā
dhruvaṁ cakre bhuvaḥ patim

Synonyms

vīkṣya — after seeing; *ūḍha-vayasam* — mature in age; *tam* — Dhruva; *ca* — and; *prakṛtīnām* — by the ministers; *ca* — also; *sammatam* — approved of; *anurakta* — beloved; *prajam* — by his subjects; *rājā* — the King; *dhruvam* — Dhruva Mahārāja; *cakre* — made; *bhuvaḥ* — of the earth; *patim* — master.

Translation

When, after concentration, King Uttānapāda saw that Dhruva Mahārāja was suitably mature to take charge of the kingdom and that his ministers were agreeable and the citizens were also very fond of him, he enthroned Dhruva as emperor of this planet.

Purport

Although it is misconceived that formerly the monarchial government was autocratic, from the description of this verse it appears that not only was King Uttānapāda a *rājarṣi,* but before installing his beloved son Dhruva on the throne of the empire of the world, he consulted his ministerial officers, considered the opinion of the public, and also personally examined Dhruva's character. Then the King installed him on the throne to take charge of the affairs of the world.

When a Vaiṣṇava king like Dhruva Mahārāja is the head of the government of the entire world, the world is so happy that it is not possible to imagine or describe. Even now, if people would all become Kṛṣṇa conscious, the democratic government of the present day would be exactly like the kingdom of heaven. If all people became Kṛṣṇa conscious they would vote for persons of the category of Dhruva Mahārāja. If the post of chief executive were occupied by such a Vaiṣṇava, all the problems of satanic government would be solved. The youthful generation of the present day is very enthusiastic in trying to overthrow the government in different parts of the world. But unless people are Kṛṣṇa conscious like Dhruva Mahārāja, there will be no appreciable changes in government because people who hanker to attain political position by hook or by crook cannot think of the welfare of the people. They are only busy to keep their position of prestige and monetary gain. They have very little time to think of the welfare of the citizens.

ŚB 4.9.67

आत्मानं च प्रवयसमाकलय्य विशाम्पतिः । वनं विरक्तः
प्रातिष्ठद्विमृशन्नात्मनो गतिम् ॥ ६७ ॥

ātmānaṁ ca pravayasam
ākalayya viśāmpatiḥ
vanaṁ viraktaḥ prātiṣṭhad
vimṛśann ātmano gatim

Synonyms

ātmānam — himself; *ca* — also; *pravayasam* — advanced in age; *ākalayya* — considering; *viśāmpatiḥ* — King

Uttānapāda; *vanam* — to the forest; *viraktaḥ* — detached; *prātiṣṭhat* — departed; *vimṛśan* — deliberating on; *ātmanaḥ* — of the self; *gatim* — salvation.

Translation

After considering his advanced age and deliberating on the welfare of his spiritual self, King Uttānapāda detached himself from worldly affairs and entered the forest.

Purport

This is the sign of a *rājarṣi.* King Uttānapāda was very opulent and was emperor of the world, and these attachments were certainly very great. Modern politicians are not as great as kings like Mahārāja Uttānapāda, but because they get some political power for some days, they become so much attached to their positions that they never retire unless they are removed from their posts by cruel death or killed by some opposing political party. It is within our experience that the politicians in India do not quit their positions until death. This was not the practice in olden days, as it is evident from the behavior of King Uttānapāda. Immediately after installing his worthy son Dhruva Mahārāja on the throne, he left his home and palace. There are hundreds and thousands of instances like this in which kings, in their mature age, would give up their kingdoms and go to the forest to practice austerity. Practice of austerity is the main business of human life. As Mahārāja Dhruva practiced austerity in his early age, his father, Mahārāja Uttānapāda, in his old age also practiced austerity in the forest. In modern days, however, it is not possible to give up one's home and go to the forest to

practice austerity, but if people of all ages would take shelter of the Kṛṣṇa consciousness movement and practice the simple austerities of no illicit sex, no intoxication, no gambling and no meat-eating, and chant the Hare Kṛṣṇa *mantra* regularly (sixteen rounds), by this practical method it would be a very easy task to get salvation from this material world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Dhruva Mahārāja Returns Home."

CHAPTER TEN

Dhruva Mahārāja's Fight with the Yakṣas

ŚB 4.10.1

मैत्रेय उवाच
प्रजापतेर्दुहितरं शिशुमारस्य वै ध्रुवः । उपयेमे भ्रमिं नाम
तत्सुतौ कल्पवत्सरौ ॥ १ ॥

maitreya uvāca
prajāpater duhitaraṁ
śiśumārasya vai dhruvaḥ
upayeme bhramiṁ nāma
tat-sutau kalpa-vatsarau

Synonyms

maitreyaḥ uvāca — the great sage Maitreya continued; *prajāpateḥ* — of the Prajāpati; *duhitaram* — daughter; *śiśumārasya* — of Śiśumāra; *vai* — certainly; *dhruvaḥ* — Dhruva Mahārāja; *upayeme* — married; *bhramim* — Bhrami; *nāma* — named; *tat-sutau* — her sons; *kalpa* — Kalpa; *vatsarau* — Vatsara.

Translation

The great sage Maitreya said: My dear Vidura, thereafter Dhruva Mahārāja married the daughter of Prajāpati Śiśumāra, whose name was Bhrami, and two sons named Kalpa and Vatsara were born of her.

Purport

It appears that Dhruva Mahārāja married after being installed on the throne of his father and after the departure of his father to the forest for self-realization. It is very important to note in this connection that since Mahārāja Uttānapāda was greatly affectionate towards his son, and since it is the duty of a father to get his sons and daughters married as quickly as possible, why did he not get his son married before he left home? The answer is that Mahārāja Uttānapāda was a *rājarṣi,* saintly king. Although he was busy in his political affairs and duties of government management, he was very anxious for self-realization. Therefore as soon as his son Dhruva Mahārāja was quite worthy to take charge of the government, he took this opportunity to leave home, just like his son, who, without fear, left home for self-realization, even at the age of five years. These are rare instances from which we can see that the importance of spiritual realization is above all other important work. Mahārāja Uttānapāda knew very well that to get his son Dhruva Mahārāja married was not so important that it should take preference to his going away to the forest for self-realization.

ŚB 4.10.2

इलायामपि भार्यायां वायोः पुत्र्यां महाबलः ।
पुत्रमुत्कलनामानं योषिद्रत्नमजीजनत् ॥ २ ॥

ilāyām api bhāryāyāṁ
vāyoḥ putryāṁ mahā-balaḥ
putram utkala-nāmānaṁ
yoṣid-ratnam ajījanat

Synonyms

ilāyām — unto his wife named Ilā; *api* — also; *bhāryāyām* — unto his wife; *vāyoḥ* — of the demigod Vāyu (controller of air); *putryām* — unto the daughter; *mahā-balaḥ* — the greatly powerful Dhruva Mahārāja; *putram* — son; *utkala* — Utkala; *nāmānam* — of the name; *yoṣit* — female; *ratnam* — jewel; *ajījanat* — he begot.

Translation

The greatly powerful Dhruva Mahārāja had another wife, named Ilā, who was the daughter of the demigod Vāyu. By her he begot a son named Utkala and a very beautiful daughter.

ŚB 4.10.3

उत्तमस्त्वकृतोद्वाहो मृगयायां बलीयसा । हतः पुण्यजनेनाद्रौ
तन्मातास्य गतिं गता ॥ ३ ॥

uttamas tv akṛtodvāho
mṛgayāyāṁ balīyasā
hataḥ puṇya-janenādrau
tan-mātāsya gatiṁ gatā

Synonyms

uttamaḥ — Uttama; *tu* — but; *akṛta* — without; *udvāhaḥ* —

marriage; *mṛgayāyām* — on a hunting excursion; *balīyasā* — very powerful; *hataḥ* — was killed; *puṇya-janena* — by a Yakṣa; *adrau* — on the Himālaya Mountains; *tat* — his; *mātā* — mother (Suruci); *asya* — of her son; *gatim* — way; *gatā* — followed.

Translation

Dhruva Mahārāja's younger brother Uttama, who was still unmarried, once went on a hunting excursion and was killed by a powerful Yakṣa in the Himālaya Mountains. Along with him, his mother, Suruci, also followed the path of her son [she died].

ŚB 4.10.4

ध्रुवो भ्रातृवधं श्रुत्वा कोपामर्षशुचार्पितः । जैत्रं
स्यन्दनमास्थाय गतः पुण्यजनालयम् ॥ ४ ॥

dhruvo bhrātṛ-vadhaṁ śrutvā
kopāmarṣa-śucārpitaḥ
jaitraṁ syandanam āsthāya
gataḥ puṇya-janālayam

Synonyms

dhruvaḥ — Dhruva Mahārāja; *bhrātṛ-vadham* — the killing of his brother; *śrutvā* — hearing this news; *kopa* — anger; *amarṣa* — vengeance; *śucā* — lamentation; *arpitaḥ* — being filled with; *jaitram* — victorious; *syandanam* — chariot; *āsthāya* — getting on; *gataḥ* — went; *puṇya-jana-ālayam* — to the city of the Yakṣas.

Translation

When Dhruva Mahārāja heard of the killing of his brother Uttama by the Yakṣas in the Himālaya Mountains, being overwhelmed with lamentation and anger, he got on his chariot and went out for victory over the city of the Yakṣas, Alakāpurī.

Purport

Dhruva Mahārāja's becoming angry, overwhelmed with grief, and envious of the enemies was not incompatible with his position as a great devotee. It is a misunderstanding that a devotee should not be angry, envious or overwhelmed by lamentation. Dhruva Mahārāja was the king, and when his brother was unceremoniously killed, it was his duty to take revenge against the Yakṣas from the Himālayas.

ŚB 4.10.5

गत्वोदीचीं दिशं राजा रुद्रानुचरसेविताम् । ददर्श
हिमवद्द्रोण्यां पुरीं गुह्यकसङ्कुलाम् ॥ ५ ॥

gatvodīcīṁ diśaṁ rājā
rudrānucara-sevitām
dadarśa himavad-droṇyāṁ
purīṁ guhyaka-saṅkulām

Synonyms

gatvā — going; *udīcīm* — northern; *diśam* — direction; *rājā* — King Dhruva; *rudra-anucara* — by followers of Rudra, Lord Śiva; *sevitām* — inhabited; *dadarśa* — saw; *himavat* — Himālayan; *droṇyām* — in a valley; *purīm* — a city; *guhyaka* — ghostly persons; *saṅkulām* — full of.

Translation

Dhruva Mahārāja went to the northern direction of the Himālayan range. In a valley he saw a city full of ghostly persons who were followers of Lord Śiva.

Purport

In this verse it is stated that the Yakṣas are more or less devotees of Lord Śiva. By this indication the Yakṣas may be taken to be the Himālayan tribes like the Tibetans.

ŚB 4.10.6

दध्मौ शङ्खं बृहद्बाहुः खं दिशश्चानुनादयन् । येनोद्विग्नदृशः
क्षत्तरुपदेव्योऽत्रसन्भृशम् ॥ ६ ॥

dadhmau śaṅkhaṁ bṛhad-bāhuḥ
khaṁ diśaś cānunādayan
yenodvigna-dṛśaḥ kṣattar
upadevyo 'trasan bhṛśam

Synonyms

dadhmau — blew; *śaṅkham* — conchshell; *bṛhat-bāhuḥ* — the mighty-armed; *kham* — the sky; *diśaḥ ca* — and all directions; *anunādayan* — causing to resound; *yena* — by which; *udvigna-dṛśaḥ* — appeared very anxious; *kṣattaḥ* — my dear Vidura; *upadevyaḥ* — the wives of the Yakṣas; *atrasan* — became frightened; *bhṛśam* — greatly.

Translation

Maitreya continued: My dear Vidura, as soon as Dhruva Mahārāja reached Alakāpurī, he immediately blew his conchshell, and the sound reverberated throughout the entire sky and in every direction. The wives of the Yakṣas became very much frightened. From their eyes it was apparent that they were full of anxiety.

ŚB 4.10.7

ततो निष्क्रम्य बलिन उपदेवमहाभटाः । असहन्तस्तन्निनादम
भिपेतुरुदायुधाः ॥ ७ ॥

tato niṣkramya balina
upadeva-mahā-bhaṭāḥ
asahantas tan-ninādam
abhipetur udāyudhāḥ

Synonyms

tataḥ — thereafter; *niṣkramya* — coming out; *balinaḥ* — very powerful; *upadeva* — of Kuvera; *mahā-bhaṭāḥ* — great soldiers; *asahantaḥ* — unable to tolerate; *tat* — of the conchshell; *ninādam* — sound; *abhipetuḥ* — attacked; *udāyudhāḥ* — equipped with various weapons.

Translation

O hero Vidura, the greatly powerful heroes of the Yakṣas, unable to tolerate the resounding vibration of the conchshell of Dhruva Mahārāja, came forth from their city with weapons and attacked Dhruva.

ŚB 4.10.8

स तानापततो वीर उग्रधन्वा महारथः । एकैकं
युगपत्सर्वानहन् बाणैस्त्रिभिस्त्रिभिः ॥ ८ ॥

sa tān āpatato vīra
ugra-dhanvā mahā-rathaḥ
ekaikaṁ yugapat sarvān
ahan bāṇais tribhis tribhiḥ

Synonyms

saḥ — Dhruva Mahārāja; *tān* — all of them; *āpatataḥ* — falling upon him; *vīraḥ* — hero; *ugra-dhanvā* — powerful bowman; *mahā-rathaḥ* — who could fight with many chariots; *eka-ekam* — one after another; *yugapat* — simultaneously; *sarvān* — all of them; *ahan* — killed; *bāṇaiḥ* — by arrows; *tribhiḥ tribhiḥ* — by threes.

Translation

Dhruva Mahārāja, who was a great charioteer and certainly a great bowman also, immediately began to kill them by simultaneously discharging arrows three at a time.

ŚB 4.10.9

ते वै ललाटलग्नैस्तैरिषुभिः सर्व एव हि । मत्वा
निरस्तमात्मानमाशंसन् कर्म तस्य तत् ॥ ९ ॥

te vai lalāṭa-lagnais tair
iṣubhiḥ sarva eva hi
matvā nirastam ātmānam

āśaṁsan karma tasya tat

Synonyms

te — they; *vai* — certainly; *lalāṭa-lagnaiḥ* — intent upon their heads; *taiḥ* — by those; *iṣubhiḥ* — arrows; *sarve* — all of them; *eva* — certainly; *hi* — without fail; *mat-vā* — thinking; *nirastam* — defeated; *ātmānam* — themselves; *āśaṁsan* — praised; *karma* — action; *tasya* — of him; *tat* — that.

Translation

When the heroes of the Yakṣas saw that all their heads were being thus threatened by Dhruva Mahārāja, they could very easily understand their awkward position, and they concluded that they would certainly be defeated. But, as heroes, they lauded the action of Dhruva.

Purport

This spirit of fighting in a sporting attitude is very significant in this verse. The Yakṣas were severely attacked. Dhruva Mahārāja was their enemy, but still, upon witnessing the wonderful, heroic acts of Mahārāja Dhruva, they were very pleased with him. This straightforward appreciation of an enemy's prowess is a characteristic of real *kṣatriya* spirit.

ŚB 4.10.10

तेऽपि चामुममृष्यन्तः पादस्पर्शमिवोरगाः । शरैरविध्यन्
युगपद् द्विगुणं प्रचिकीर्षवः ॥ १० ॥

te 'pi cāmum amṛṣyantaḥ
pāda-sparśam ivoragāḥ
śarair avidhyan yugapad
dvi-guṇaṁ pracikīrṣavaḥ

Synonyms

te — the Yakṣas; *api* — also; *ca* — and; *amum* — at Dhruva; *amṛṣyantaḥ* — being intolerant of; *pāda-sparśam* — being touched by the feet; *iva* — like; *uragāḥ* — serpents; *śaraiḥ* — with arrows; *avidhyan* — struck; *yugapat* — simultaneously; *dvi-guṇam* — twice as much; *pracikīrṣavaḥ* — trying to retaliate.

Translation

Just like serpents, who cannot tolerate being trampled upon by anyone's feet, the Yakṣas, being intolerant of the wonderful prowess of Dhruva Mahārāja, threw twice as many arrows — six from each of their soldiers — and thus they very valiantly exhibited their prowess.

ŚB 4.10.11-12

ततः परिघनिस्त्रिंशैः प्रासशूलपरश्वधैः । शक्त्यृष्टिभिर्भुशुण्डीभिश्चित्रवाजैः शरैरपि ॥ ११ ॥ अभ्यवर्षन् प्रकुपिताः सरथं सहसारथिम् । इच्छन्तस्तत्प्रतीकर्तुमयुतानां त्रयोदश ॥ १२ ॥

tataḥ parigha-nistriṁśaiḥ
prāsaśūla-paraśvadhaiḥ
śakty-ṛṣṭibhir bhuśuṇḍībhiś

citra-vājaiḥ śarair api

abhyavarṣan prakupitāḥ
sarathaṁ saha-sārathim
icchantas tat pratīkartum
ayutānāṁ trayodaśa

Synonyms

tataḥ — thereupon; *parigha* — with iron bludgeons; *nis-triṁśaiḥ* — and swords; *prāsa-śūla* — with tridents; *paraśvad-haiḥ* — and lances; *śakti* — with pikes; *ṛṣṭibhiḥ* — and spears; *bhuśuṇḍībhiḥ* — with *bhuśuṇḍī* weapons; *citra-vā-jaiḥ* — having various feathers; *śaraiḥ* — with arrows; *api* — also; *abhyavarṣan* — they showered Dhruva; *prak-upitāḥ* — being angry; *sa-ratham* — along with his chariot; *saha-sārathim* — along with his charioteer; *icchan-taḥ* — desiring; *tat* — Dhruva's activities; *pratīkartum* — to counteract; *ayutānām* — of ten-thousands; *trayodaśa* — thirteen.

Translation

The Yakṣa soldiers were 130,000 strong, all greatly angry and all desiring to defeat the wonderful activities of Dhruva Mahārā-ja. With full strength they showered upon Mahārāja Dhruva, along with his chariot and charioteer, various types of feath-ered arrows, parighas [iron bludgeons], nistriṁśas [swords], prāsaśūlas [tridents], paraśvadhas [lances], śaktis [pikes], ṛṣṭis [spears] and bhuśuṇḍī weapons.

ŚB 4.10.13

औत्तानपादिः स तदा शस्त्रवर्षेण भूरिणा ।
न एवादृश्यताच्छन्न आसारेण यथा गिरिः ॥ १३ ॥

auttānapādiḥ sa tadā
śastra-varṣeṇa bhūriṇā
na evādṛśyatācchanna
āsāreṇa yathā giriḥ

Synonyms

auttānapādiḥ — Dhruva Mahārāja; *saḥ* — he; *tadā* — at that time; *śastra-varṣeṇa* — by a shower of weapons; *bhūriṇā* — incessant; *na* — not; *eva* — certainly; *adṛśyata* — was visible; *ācchannaḥ* — being covered; *āsāreṇa* — by constant rainfall; *yathā* — as; *giriḥ* — a mountain.

Translation

Dhruva Mahārāja was completely covered by an incessant shower of weapons, just as a mountain is covered by incessant rainfall.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura points out in this connection that although Dhruva Mahārāja was covered by the incessant arrows of the enemy, this does not mean that he succumbed in the battle. The example of a mountain peak's being covered by incessant rain is just suitable, for when a mountain is covered by incessant rain, all dirty things are washed from the body of the mountain. Similarly, the incessant shower of arrows from the enemy gave Dhruva Mahārāja new

vigor to defeat them. In other words, whatever incompetency he might have had was washed away.

ŚB 4.10.14

हाहाकारस्तदैवासीत्सिद्धानां दिवि पश्यताम् ।
हतोऽयं मानवः सूर्यो मग्नः पुण्यजनार्णवे ॥ १४ ॥

hāhā-kāras tadaivāsīt
siddhānāṁ divi paśyatām
hato 'yaṁ mānavaḥ sūryo
magnaḥ puṇya-janārṇave

Synonyms

hāhā-kāraḥ — tumult of disappointment; *tadā* — at that time; *eva* — certainly; *āsīt* — became manifest; *siddhānām* — of all the residents of Siddhaloka; *divi* — in the sky; *paśyatām* — who were observing the fight; *hataḥ* — killed; *ayam* — this; *mānavaḥ* — grandson of Manu; *sūryaḥ* — sun; *magnaḥ* — set; *puṇya-jana* — of the Yakṣas; *arṇave* — in the ocean.

Translation

All the Siddhas from the higher planetary systems were observing the fight from the sky, and when they saw that Dhruva Mahārāja had been covered by the incessant arrows of the enemy, they roared tumultuously, "The grandson of Manu, Dhruva, is now lost!" They cried that Dhruva Mahārāja was just like the sun and that now he had set within the ocean of the Yakṣas.

Purport

In this verse the word *mānava* is very significant. Generally this word is used to mean "human being." Dhruva Mahārāja is also described here as *mānava*. Not only is Dhruva Mahārāja a descendant of Manu, but all human society descends from Manu. According to Vedic civilization, Manu is the lawgiver. Even today Hindus in India follow the laws given by Manu. Therefore everyone in human society is a *mānava,* or descendant from Manu, but Dhruva Mahārāja is a distinguished *mānava* because he is a great devotee.

The denizens of the planet Siddhaloka, where the residents can fly in the sky without airplanes, were anxious over Dhruva Mahārāja's welfare in the battlefield. Śrīla Rūpa Gosvāmī says, therefore, that not only is a devotee well protected by the Supreme Lord, but all the demigods, and even ordinary men, are anxious for his security and safety. The comparison given here that Dhruva Mahārāja appeared to merge in the ocean of the Yakṣas is also significant. When the sun sets on the horizon, it appears that the sun drowns in the ocean, but factually the sun has no difficulty. Similarly, although Dhruva appeared to drown in the ocean of the Yakṣas, he had no difficulty. As the sun rises again in due course at the end of night, so Dhruva Mahārāja, although he might have been in difficulty (because, after all, it was a fight, and in any fighting activities there are reverses), that did not mean that he was defeated.

ŚB 4.10.15

नदत्सु यातुधानेषु जयकाशिष्वथो मृधे ।
उदतिष्ठद्रथस्तस्य नीहारादिव भास्करः ॥ १५ ॥

nadatsu yātudhāneṣu
jaya-kāśiṣv atho mṛdhe
udatiṣṭhad rathas tasya
nīhārād iva bhāskaraḥ

Synonyms

nadatsu — while exclaiming; *yātudhāneṣu* — the ghostly Yakṣas; *jaya-kāśiṣu* — proclaiming victory; *atho* — then; *mṛdhe* — in the fighting; *udatiṣṭhat* — appeared; *rathaḥ* — the chariot; *tasya* — of Dhruva Mahārāja; *nīhārāt* — from the mist; *iva* — like; *bhāskaraḥ* — the sun.

Translation

The Yakṣas, being temporarily victorious, exclaimed that they had conquered Dhruva Mahārāja. But in the meantime Dhruva's chariot suddenly appeared, just as the sun suddenly appears from within foggy mist.

Purport

Here Dhruva Mahārāja is compared to the sun and the great assembly of the Yakṣas to foggy mist. Fog is insignificant in comparison with the sun. Although the sun is sometimes seen to be covered by fog, in fact the sun cannot be covered by anything. Our eyes may be covered by a cloud, but the sun is never covered. By this comparison to the sun, the greatness of Dhruva Mahārāja in all circumstances is affirmed.

ŚB 4.10.16

धनुर्विस्फूर्जयन्दिव्यं द्विषतां खेदमुद्वहन् ।
अस्त्रौघं व्यधमद्बाणैर्घनानीकमिवानिल: ॥ १६ ॥

dhanur visphūrjayan divyaṁ
dviṣatāṁ khedam udvahan
astraughaṁ vyadhamad bāṇair
ghanānīkam ivānilaḥ

Synonyms

dhanuḥ — his bow; *visphūrjayan* — twanging; *divyam* — wonderful; *dviṣatām* — of the enemies; *khedam* — lamentation; *udvahan* — creating; *astra-ogham* — different types of weapons; *vyadhamat* — he scattered; *bāṇaiḥ* — with his arrows; *ghana* — of clouds; *anīkam* — an army; *iva* — like; *anilaḥ* — the wind.

Translation

Dhruva Mahārāja's bow and arrows twanged and hissed, causing lamentation in the hearts of his enemies. He began to shoot incessant arrows, shattering all their different weapons, just as the blasting wind scatters the assembled clouds in the sky.

ŚB 4.10.17

तस्य ते चापनिर्मुक्ता भित्त्वा वर्माणि रक्षसाम् ।
कायानाविविशुस्तिग्मा गिरीनशनयो यथा ॥ १७ ॥

tasya te cāpa-nirmuktā
bhittvā varmāṇi rakṣasām
kāyān āviviśus tigmā

girīn aśanayo yathā

Synonyms

tasya — of Dhruva; *te* — those arrows; *cāpa* — from the bow; *nirmuktāḥ* — released; *bhittvā* — having pierced; *varmāṇi* — shields; *rakṣasām* — of the demons; *kāyān* — bodies; *āviviśuḥ* — entered; *tigmāḥ* — sharp; *girīn* — mountains; *aśanayaḥ* — thunderbolts; *yathā* — just like.

Translation

The sharp arrows released from the bow of Dhruva Mahārāja pierced the shields and bodies of the enemy, like the thunderbolts released by the King of heaven, which dismantle the bodies of the mountains.

ŚB 4.10.18-19

भल्लैः सञ्छिद्यमानानां शिरोभिश्चारुकुण्डलैः ।
ऊरुभिर्हेमतालाभैर्दोर्भिर्वलयवल्गुभिः ॥ १८ ॥
हारकेयूरमुकुटैरुष्णीषैश्च महाधनैः ।
आस्तृतास्ता रणभुवो रेजुर्वीरमनोहराः ॥ १९ ॥

bhallaiḥ sañchidyamānānāṁ
śirobhiś cāru-kuṇḍalaiḥ
ūrubhir hema-tālābhair
dorbhir valaya-valgubhiḥ

hāra-keyūra-mukuṭair
uṣṇīṣaiś ca mahā-dhanaiḥ
āstṛtās tā raṇa-bhuvo

rejur vīra-mano-harāḥ

Synonyms

bhallaiḥ — by his arrows; *sañchidyamānānām* — of the Yakṣas who were cut to pieces; *śirobhiḥ* — with heads; *cāru* — beautiful; *kuṇḍalaiḥ* — with earrings; *ūrubhiḥ* — with thighs; *hema-tālābhaiḥ* — like golden palm trees; *dorbhiḥ* — with arms; *valaya-valgubhiḥ* — with beautiful bracelets; *hāra* — with garlands; *keyūra* — armlets; *mukuṭaiḥ* — and helmets; *uṣṇīṣaiḥ* — with turbans; *ca* — also; *mahā-dhanaiḥ* — very valuable; *āstṛtāḥ* — covered; *tāḥ* — those; *raṇa-bhuvaḥ* — battlefield; *rejuḥ* — began to glimmer; *vīra* — of the heroes; *manaḥ-harāḥ* — bewildering the minds.

Translation

The great sage Maitreya continued: My dear Vidura, the heads of those who were cut to pieces by the arrows of Dhruva Mahārāja were decorated very beautifully with earrings and turbans. The legs of their bodies were as beautiful as golden palm trees, their arms were decorated with golden bracelets and armlets, and on their heads there were very valuable helmets bedecked with gold. All these ornaments lying on that battlefield were very attractive and could bewilder the mind of a hero.

Purport

It appears that in those days soldiers used to go to the battlefield highly decorated with golden ornaments and with helmets and turbans, and when they were dead the booty was taken by the

enemy party. Their falling dead in battle with their many golden ornamental dresses was certainly a lucrative opportunity for the heroes on the battlefield.

ŚB 4.10.20

हतावशिष्टा इतरे रणाजिराद्
रक्षोगणाः क्षत्रियवर्यसायकैः ।
प्रायो विवृक्णावयवा विदुद्रुवु-
र्मृगेन्द्रविक्रीडितयूथपा इव ॥ २० ॥

hatāvaśiṣṭā itare raṇājirād
rakṣo-gaṇāḥ kṣatriya-varya-sāyakaiḥ
prāyo vivṛkṇāvayavā vidudruvur
mṛgendra-vikrīḍita-yūthapā iva

Synonyms

hata-avaśiṣṭāḥ — the remaining soldiers who were not killed; *itare* — others; *raṇa-ajirāt* — from the battlefield; *rakṣaḥ-gaṇāḥ* — the Yakṣas; *kṣatriya-varya* — of the greatest of the *kṣatriyas,* or warriors; *sāyakaiḥ* — by the arrows; *prāyaḥ* — mostly; *vivṛkṇa* — cut to pieces; *avayavāḥ* — their bodily limbs; *vidudruvuḥ* — fled; *mṛgendra* — by a lion; *vikrīḍita* — being defeated; *yūthapāḥ* — elephants; *iva* — like.

Translation

The remaining Yakṣas who somehow or other were not killed had their limbs cut to pieces by the arrows of the great warrior Dhruva Mahārāja. Thus they began to flee, just as elephants flee when defeated by a lion.

ŚB 4.10.21

अपश्यमानः स तदाततायिनं
महामृधे कञ्चन मानवोत्तमः ।
पुरीं दिदृक्षन्नपि नाविशद्द्विषां
न मायिनां वेद चिकीर्षितं जनः ॥ २१ ॥

apaśyamānaḥ sa tadātatāyinaṁ
mahā-mṛdhe kañcana mānavottamaḥ
purīṁ didṛkṣann api nāviśad dviṣāṁ
na māyināṁ veda cikīrṣitaṁ janaḥ

Synonyms

apaśyamānaḥ — while not observing; *saḥ* — Dhruva; *tadā* — at that time; *ātatāyinam* — armed opposing soldiers; *mahā-mṛdhe* — in that great battlefield; *kañcana* — any; *mānava-uttamaḥ* — the best of the human beings; *purīm* — the city; *didṛkṣan* — wishing to see; *api* — although; *na āviśat* — did not enter; *dviṣām* — of the enemies; *na* — not; *māyinām* — of the mystics; *veda* — knows; *cikīrṣitam* — the plans; *janaḥ* — anyone.

Translation

Dhruva Mahārāja, the best of human beings, observed that in that great battlefield not one of the opposing soldiers was left standing with proper weapons. He then desired to see the city of Alakāpurī, but he thought to himself, "No one knows the plans of the mystic Yakṣas."

ŚB 4.10.22

इति ब्रुवंश्चित्ररथः स्वसारथिं
यत्तः परेषां प्रतियोगशङ्कितः ।
शुश्राव शब्दं जलधेरिवेरितं
नभस्वतो दिक्षु रजोऽन्वदृश्यत ॥ २२ ॥

iti bruvaṁś citra-rathaḥ sva-sārathiṁ
yattaḥ pareṣāṁ pratiyoga-śaṅkitaḥ
śuśrāva śabdaṁ jaladher iveritaṁ
nabhasvato dikṣu rajo 'nvadṛśyata

Synonyms

iti — thus; *bruvan* — talking; *citra-rathaḥ* — Dhruva Mahārāja, whose chariot was very beautiful; *sva-sārathim* — to his charioteer; *yattaḥ* — being on guard; *pareṣām* — from his enemies; *pratiyoga* — counterattack; *śaṅkitaḥ* — being apprehensive; *śuśrāva* — heard; *śabdam* — sound; *jaladheḥ* — from the ocean; *iva* — as if; *īritam* — resounded; *nabhas-vataḥ* — because of wind; *dikṣu* — in all directions; *rajaḥ* — dust; *anu* — then; *adṛśyata* — was perceived.

Translation

In the meantime, while Dhruva Mahārāja, doubtful of his mystic enemies, was talking with his charioteer, they heard a tremendous sound, as if the whole ocean were there, and they found that from the sky a great dust storm was coming over them from all directions.

ŚB 4.10.23

क्षणेनाच्छादितं व्योम घनानीकेन सर्वतः ।
विस्फुरत्तडिता दिक्षु त्रासयत्स्तनयित्नुना ॥ २३ ॥

kṣaṇenācchāditaṁ vyoma
ghanānīkena sarvataḥ
visphurat-taḍitā dikṣu
trāsayat-stanayitnunā

Synonyms

kṣaṇena — within a moment; *ācchāditam* — was covered; *vyoma* — the sky; *ghana* — of dense clouds; *anīkena* — with a mass; *sarvataḥ* — everywhere; *visphurat* — dazzling; *taḍitā* — with lightning; *dikṣu* — in all directions; *trāsayat* — threatening; *stanayitnunā* — with thundering.

Translation

Within a moment the whole sky was overcast with dense clouds, and severe thundering was heard. There was glittering electric lightning and severe rainfall.

ŚB 4.10.24

ववृषू रुधिरौघासृक्पूयविण्मूत्रमेदसः ।
निपेतुर्गगनादस्य कबन्धान्यग्रतोऽनघ ॥ २४ ॥

vavṛṣū rudhiraughāsṛk-
pūya-viṇ-mūtra-medasaḥ
nipetur gaganād asya
kabandhāny agrato 'nagha

Synonyms

vavṛṣuḥ — showered; *rudhira* — of blood; *ogha* — an inundation; *asṛk* — mucus; *pūya* — pus; *viṭ* — stool; *mūtra* — urine; *medasaḥ* — and marrow; *nipetuḥ* — began to fall; *gaganāt* — from the sky; *asya* — of Dhruva; *kabandhāni* — trunks of bodies; *agrataḥ* — in front; *anagha* — O faultless Vidura.

Translation

My dear faultless Vidura, in that rainfall there was blood, mucus, pus, stool, urine and marrow falling heavily before Dhruva Mahārāja, and there were trunks of bodies falling from the sky.

ŚB 4.10.25

ततः खेऽदृश्यत गिरिर्निपेतुः सर्वतोदिशम् ।
गदापरिघनिस्त्रिंशमुसलाः साश्मवर्षिणः ॥ २५ ॥

tataḥ khe 'dṛśyata girir
nipetuḥ sarvato-diśam
gadā-parigha-nistriṁśa-
musalāḥ sāśma-varṣiṇaḥ

Synonyms

tataḥ — thereafter; *khe* — in the sky; *adṛśyata* — was visible; *giriḥ* — a mountain; *nipetuḥ* — fell down; *sarvataḥ-diśam* — from all directions; *gadā* — clubs; *parigha* — iron bludgeons; *nistriṁśa* — swords; *musalāḥ* — maces; *sa-aśma* — great pieces of stone; *varṣiṇaḥ* — with a shower of.

Translation

Next, a great mountain was visible in the sky, and from all directions hailstones fell, along with lances, clubs, swords, iron bludgeons and great pieces of stone.

ŚB 4.10.26

अहयोऽशनिनिःश्वासा वमन्तोऽग्निं रुषाक्षिभिः ।
अभ्यधावन् गजा मत्ताः सिंहव्याघ्राश्च यूथशः ॥ २६ ॥

ahayo 'śani-niḥśvāsā
vamanto 'gniṁ ruṣākṣibhiḥ
abhyadhāvan gajā mattāḥ
siṁha-vyāghrāś ca yūthaśaḥ

Synonyms

ahayaḥ — serpents; *aśani* — thunderbolts; *niḥśvāsāḥ* — breathing; *vamantaḥ* — vomiting; *agnim* — fire; *ruṣā-akṣibhiḥ* — with angry eyes; *abhyadhāvan* — came forward; *gajāḥ* — elephants; *mattāḥ* — mad; *siṁha* — lions; *vyāghrāḥ* — tigers; *ca* — also; *yūthaśaḥ* — in groups.

Translation

Dhruva Mahārāja also saw many big serpents with angry eyes, vomiting forth fire and coming to devour him, along with groups of mad elephants, lions and tigers.

ŚB 4.10.27

समुद्र ऊर्मिभिर्भीमः प्लावयन् सर्वतो भुवम् ।
आससाद महाह्लादः कल्पान्त इव भीषणः ॥ २७ ॥

samudra ūrmibhir bhīmaḥ
plāvayan sarvato bhuvam
āsasāda mahā-hrādaḥ
kalpānta iva bhīṣaṇaḥ

Synonyms

samudraḥ — the sea; *ūrmibhiḥ* — with waves; *bhīmaḥ* — fierce; *plāvayan* — inundating; *sarvataḥ* — in all directions; *bhuvam* — the earth; *āsasāda* — came forward; *mahā-hrādaḥ* — making great sounds; *kalpa-ante* — (the dissolution) at the end of a *kalpa*; *iva* — like; *bhīṣaṇaḥ* — fearful.

Translation

Then, as if it were the time of the dissolution of the whole world, the fierce sea with foaming waves and great roaring sounds came forward before him.

ŚB 4.10.28

एवंविधान्यनेकानि त्रासनान्यमनस्विनाम् ।
ससृजुस्तिग्मगतय आसुर्या माययासुराः ॥ २८ ॥

evaṁ-vidhāny anekāni
trāsanāny amanasvinām
sasṛjus tigma-gataya
āsuryā māyayāsurāḥ

Synonyms

evam-vidhāni — (phenomena) like this; *anekāni* — many

varieties of; *trāsanāni* — fearful; *amanasvinām* — to the less intelligent men; *sasṛjuḥ* — they created; *tigma-gata-yaḥ* — of heinous nature; *āsuryā* — demoniac; *māyayā* — by illusion; *asurāḥ* — the demons.

Translation

The demon Yakṣas are by nature very heinous, and by their demoniac power of illusion they can create many strange phenomena to frighten one who is less intelligent.

ŚB 4.10.29

ध्रुवे प्रयुक्तामसुरैस्तां मायामतिदुस्तराम् ।
निशम्य तस्य मुनयः शमाशंसन् समागताः ॥ २९ ॥

dhruve prayuktām asurais
tāṁ māyām atidustarām
niśamya tasya munayaḥ
śam āśaṁsan samāgatāḥ

Synonyms

dhruve — against Dhruva; *prayuktām* — inflicted; *asuraiḥ* — by the demons; *tām* — that; *māyām* — mystic power; *ati-dustarām* — very dangerous; *niśamya* — after hearing; *tasya* — his; *munayaḥ* — the great sages; *śam* — good fortune; *āśaṁsan* — giving encouragement for; *samāgatāḥ* — assembled.

Translation

When the great sages heard that Dhruva Mahārāja was over-

powered by the illusory mystic tricks of the demons, they immediately assembled to offer him auspicious encouragement.

ŚB 4.10.30

मुनय ऊचु:
औत्तानपाद भगवांस्तव शार्ङ्गधन्वा
देव: क्षिणोत्ववनतार्तिहरो विपक्षान् ।
यन्नामधेयमभिधाय निशम्य चाद्धा
लोकोऽञ्जसा तरति दुस्तरमङ्ग मृत्युम् ॥ ३० ॥

munaya ūcuḥ
auttānapāda bhagavāṁs tava śārṅgadhanvā
devaḥ kṣiṇotv avanatārti-haro vipakṣān
yan-nāmadheyam abhidhāya niśamya cāddhā
loko 'ñjasā tarati dustaram aṅga mṛtyum

Synonyms

munayaḥ ūcuḥ — the sages said; *auttānapāda* — O son of King Uttānapāda; *bhagavān* — the Supreme Personality of Godhead; *tava* — your; *śārṅga-dhanvā* — one who bears the bow called Śārṅga; *devaḥ* — the Lord; *kṣiṇotu* — may He kill; *avanata* — of the surrendered soul; *ārti* — the distresses; *haraḥ* — who removes; *vipakṣān* — enemies; *yat* — whose; *nāmadheyam* — holy name; *abhidhāya* — uttering; *niśamya* — hearing; *ca* — also; *addhā* — immediately; *lokaḥ* — persons; *añjasā* — fully; *tarati* — overcome; *dustaram* — insurmountable; *aṅga* — O Dhruva; *mṛtyum* — death.

Translation

All the sages said: Dear Dhruva, O son of King Uttānapāda, may the Supreme Personality of Godhead known as Śārṅgadhanvā, who relieves the distresses of His devotees, kill all your threatening enemies. The holy name of the Lord is as powerful as the Lord Himself. Therefore, simply by chanting and hearing the holy name of the Lord, many men can be fully protected from fierce death without difficulty. Thus a devotee is saved.

Purport

The great *ṛṣis* approached Dhruva Mahārāja at a time when his mind was very perplexed due to the magical feats exhibited by the Yakṣas. A devotee is always protected by the Supreme Personality of Godhead. By His inspiration only, the sages came to encourage Dhruva Mahārāja and assure him that there was no danger because he was a soul fully surrendered to the Supreme Lord. By the grace of the Lord, if a devotee, at the time of death, can simply chant His holy name — Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare — simply by chanting this *mahā-mantra* he immediately surpasses the great ocean of the material sky and enters the spiritual sky. He never has to come back for repetition of birth and death. Simply by chanting the holy name of the Lord, one can surpass the ocean of death, so Dhruva Mahārāja was certainly able to surpass the illusory magical feats of the Yakṣas, which for the time being disturbed his mind.

Thus end the Bhaktivedanta purports of the Fourth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Dhruva Mahārāja's

Fight with the Yakṣas.”

CHAPTER ELEVEN

Svāyambhuva Manu Advises Dhruva Mahārāja to Stop Fighting

ŚB 4.11.1

मैत्रेय उवाच
निशम्य गदतामेवमृषीणां धनुषि ध्रुवः ।
सन्दधेऽस्त्रमुपस्पृश्य यन्नारायणनिर्मितम् ॥ १ ॥

maitreya uvāca
niśamya gadatām evam
ṛṣīṇāṁ dhanuṣi dhruvaḥ
sandadhe 'stram upaspṛśya
yan nārāyaṇa-nirmitam

Synonyms

maitreyaḥ uvāca — the sage Maitreya continued to speak; *niśamya* — having heard; *gadatām* — the words; *evam* — thus; *ṛṣīṇām* — of the sages; *dhanuṣi* — upon his bow; *dhruvaḥ* — Dhruva Mahārāja; *sandadhe* — fixed; *astram* — an arrow; *upaspṛśya* — after touching water; *yat* — that which; *nārāyaṇa* — by Nārāyaṇa; *nirmitam* — was made.

Translation

Śrī Maitreya said: My dear Vidura, when Dhruva Mahārāja heard the encouraging words of the great sages, he performed the ācamana by touching water and then took up his arrow made by Lord Nārāyaṇa and fixed it upon his bow.

Purport

Dhruva Mahārāja was given a specific arrow made by Lord Nārāyaṇa Himself, and he now fixed it upon his bow to finish the illusory atmosphere created by the Yakṣas. As it is stated in the Bhagavad-gītā (7.14), *mām eva ye prapadyante māyām etāṁ taranti te.* Without Nārāyaṇa, the Supreme Personality of Godhead, no one is able to overcome the action of the illusory energy. Śrī Caitanya Mahāprabhu has also given us a nice weapon for this age, as stated in the Bhāgavatam: *sāṅ-gopāṅgāstra* — in this age, the *nārāyaṇāstra,* or weapon to drive away *māyā,* is the chanting of the Hare Kṛṣṇa *mantra* in pursuance of the associates of Lord Caitanya, such as Advaita Prabhu, Nityānanda, Gadādhara and Śrīvāsa.

ŚB 4.11.2

सन्धीयमान एतस्मिन्माया गुह्यकनिर्मिताः ।
क्षिप्रं विनेशुर्विदुर क्लेशा ज्ञानोदये यथा ॥ २ ॥

sandhīyamāna etasmin
māyā guhyaka-nirmitāḥ
kṣipraṁ vineśur vidura
kleśā jñānodaye yathā

Synonyms

sandhīyamāne — while joining to his bow; *etasmin* — this *nārāyaṇāstra*; *māyāḥ* — the illusions; *guhyaka-nirmitāḥ* — created by the Yakṣas; *kṣipram* — very soon; *vineśuḥ* — were destroyed; *vidura* — O Vidura; *kleśāḥ* — illusory pains and pleasures; *jñāna-udaye* — upon the arising of knowledge; *yathā* — just as.

Translation

As soon as Dhruva Mahārāja joined the nārāyaṇāstra arrow to his bow, the illusion created by the Yakṣas was immediately vanquished, just as all material pains and pleasures are vanquished when one becomes fully cognizant of the self.

Purport

Kṛṣṇa is like the sun, and *māyā,* or the illusory energy of Kṛṣṇa, is like darkness. Darkness means absence of light; similarly, *māyā* means absence of Kṛṣṇa consciousness. Kṛṣṇa consciousness and *māyā* are always there, side by side. As soon as there is awakening of Kṛṣṇa consciousness, all the illusory pains and pleasures of material existence are vanquished. *Māyām etāṁ taranti te:* constant chanting of the *mahā-mantra* will keep us always aloof from the illusory energy of *māyā.*

ŚB 4.11.3

तस्यार्षास्त्रं धनुषि प्रयुञ्जतः
सुवर्णपुङ्खाः कलहंसवाससः ।

विनि:सृता आविविशुर्द्विषद्बलं
यथा वनं भीमरवा: शिखण्डिन: ॥ ३ ॥

tasyārṣāstraṁ dhanuṣi prayuñjataḥ
suvarṇa-puṅkhāḥ kalahaṁsa-vāsasaḥ
viniḥsṛtā āviviśur dviṣad-balaṁ
yathā vanaṁ bhīma-ravāḥ śikhaṇḍinaḥ

Synonyms

tasya — while Dhruva; *ārṣa-astram* — the weapon given by Nārāyaṇa Ṛṣi; *dhanuṣi* — on his bow; *prayuñjataḥ* — fixed; *suvarṇa-puṅkhāḥ* — (arrows) with golden shafts; *kalahaṁsa-vāsasaḥ* — with feathers like the wings of a swan; *viniḥsṛtāḥ* — sprang out; *āviviśuḥ* — entered; *dviṣat-balam* — the soldiers of the enemy; *yathā* — just as; *vanam* — into a forest; *bhīma-ravāḥ* — making a tumultuous sound; *śikhaṇḍinaḥ* — peacocks.

Translation

Even as Dhruva Mahārāja fixed the weapon made by Nārāyaṇa Ṛṣi onto his bow, arrows with golden shafts and feathers like the wings of a swan flew out from it. They entered the enemy soldiers with a great hissing sound, just as peacocks enter a forest with tumultuous crowing.

ŚB 4.11.4

तैस्तिग्मधारै: प्रधने शिलीमुखै-
रितस्तत: पुण्यजना उपद्रुता: ।

तमभ्यधावन् कुपिता उदायुधाः
सुपर्णमुन्नद्धफणा इवाहयः ॥ ४ ॥

tais tigma-dhāraiḥ pradhane śilī-mukhair
itas tataḥ puṇya-janā upadrutāḥ
tam abhyadhāvan kupitā udāyudhāḥ
suparṇam unnaddha-phaṇā ivāhayaḥ

Synonyms

taiḥ — by those; *tigma-dhāraiḥ* — which had a sharp point; *pradhane* — on the battlefield; *śilī-mukhaiḥ* — arrows; *itaḥ tataḥ* — here and there; *puṇya-janāḥ* — the Yakṣas; *upadrutāḥ* — being greatly agitated; *tam* — towards Dhruva Mahārāja; *abhyadhāvan* — rushed; *kupitāḥ* — being angry; *udāyudhāḥ* — with upraised weapons; *suparṇam* — towards Garuḍa; *unnaddha-phaṇāḥ* — with upraised hoods; *iva* — like; *ahayaḥ* — serpents.

Translation

Those sharp arrows dismayed the enemy soldiers, who became almost unconscious, but various Yakṣas on the battlefield, in a rage against Dhruva Mahārāja, somehow or other collected their weapons and attacked. Just as serpents agitated by Garuḍa rush towards Garuḍa with upraised hoods, all the Yakṣa soldiers prepared to overcome Dhruva Mahārāja with their upraised weapons.

ŚB 4.11.5

स तान् पृषत्कैरभिधावतो मृधे

निकृत्तबाहूरुशिरोधरोदरान् ।
निनाय लोकं परमर्कमण्डलं
व्रजन्ति निर्भिद्य यमूर्ध्वरेतसः ॥ ५ ॥

sa tān pṛṣatkair abhidhāvato mṛdhe
nikṛtta-bāhūru-śirodharodarān
nināya lokaṁ param arka-maṇḍalaṁ
vrajanti nirbhidya yam ūrdhva-retasaḥ

Synonyms

saḥ — he (Dhruva Mahārāja); *tān* — all the Yakṣas; *pṛṣat-kaiḥ* — by his arrows; *abhidhāvataḥ* — coming forward; *mṛd-he* — in the battlefield; *nikṛtta* — being separated; *bāhu* — arms; *ūru* — thighs; *śiraḥ-dhara* — necks; *udarān* — and bellies; *nināya* — delivered; *lokam* — to the planet; *param* — supreme; *arka-maṇḍalam* — the sun globe; *vrajanti* — go; *nir-bhidya* — piercing; *yam* — to which; *ūrdhva-retasaḥ* — those who do not discharge semen at any time.

Translation

When Dhruva Mahārāja saw the Yakṣas coming forward, he immediately took his arrows and cut the enemies to pieces. Separating their arms, legs, heads and bellies from their bodies, he delivered the Yakṣas to the planetary system which is situated above the sun globe and which is attainable only by first-class brahmacārīs, who have never discharged their semen.

Purport

To be killed by the Lord or by His devotees is auspicious for

nondevotees. The Yakṣas were killed indiscriminately by Dhruva Mahārāja, but they attained the planetary system attainable only for *brahmacārīs* who never discharged their semen. As the impersonalist *jñānīs* or the demons killed by the Lord attain Brahmaloka, or Satyaloka, persons killed by a devotee of the Lord also attain Satyaloka. To reach the Satyaloka planetary system described here, one has to be elevated above the sun globe. Killing, therefore, is not always bad. If the killing is done by the Supreme Personality of Godhead or His devotee or in great sacrifices, it is for the benefit of the entity killed in that way. Material so-called nonviolence is very insignificant in comparison to killing done by the Supreme Personality of Godhead or His devotees. Even when a king or the state government kills a person who is a murderer, that killing is for the benefit of the murderer, for thus he may become cleared of all sinful reactions.

An important word in this verse is *ūrdhva-retasaḥ,* which means *brahmacārīs* who have never discharged semen. Celibacy is so important that even though one does not undergo any austerities, penances or ritualistic ceremonies prescribed in the *Vedas,* if one simply keeps himself a pure *brahmacārī,* not discharging his semen, the result is that after death he goes to the Satyaloka. Generally, sex life is the cause of all miseries in the material world. In the Vedic civilization sex life is restricted in various ways. Out of the whole population of the social structure, only the *gṛhasthas* are allowed restricted sex life. All others refrain from sex. The people of this age especially do not know the value of not discharging semen. As such, they are variously entangled with material qualities and suffer an existence of struggle only. The word *ūrdhva-retasaḥ* especially

indicates the Māyāvādī *sannyāsīs,* who undergo strict principles of austerity. But in the Bhagavad-gītā (8.16) the Lord says that even if one goes up to Brahmaloka, he again comes back (*ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna*). Therefore actual *mukti,* or liberation, can be attained only by devotional service, because by devotional service one can go above Brahmaloka, or to the spiritual world, wherefrom he never comes back. Māyāvādī *sannyāsīs* are very proud of becoming liberated, but actual liberation is not possible unless one is in touch with the Supreme Lord in devotional service. It is said, *hariṁ vinā na mṛtiṁ taranti:* without Kṛṣṇa's mercy, no one can have liberation.

ŚB 4.11.6

तान् हन्यमानानभिवीक्ष्य गुह्यका-
ननागसश्चित्ररथेन भूरिशः ।
औत्तानपादिं कृपया पितामहो
मनुर्जगादोपगतः सहर्षिभिः ॥ ६ ॥

tān hanyamānān abhivīkṣya guhyakān
anāgasaś citra-rathena bhūriśaḥ
auttānapādiṁ kṛpayā pitāmaho
manur jagādopagataḥ saharṣibhiḥ

Synonyms

tān — those Yakṣas; *hanyamānān* — being killed; *abhivīkṣya* — seeing; *guhyakān* — the Yakṣas; *anāgasaḥ* — offenseless; *citra-rathena* — by Dhruva Mahārāja, who had a beautiful chariot; *bhūriśaḥ* — greatly; *auttānapādim* — unto the son

of Uttānapāda; *kṛpayā* — out of mercy; *pitā-mahaḥ* — the grandfather; *manuḥ* — Svāyambhuva Manu; *jagāda* — gave instructions; *upagataḥ* — approached; *saha-ṛṣibhiḥ* — with great sages.

Translation

When Svāyambhuva Manu saw that his grandson Dhruva Mahārāja was killing so many of the Yakṣas who were not actually offenders, out of his great compassion he approached Dhruva with great sages to give him good instruction.

Purport

Dhruva Mahārāja attacked Alakāpurī, the city of the Yakṣas, because his brother was killed by one of them. Actually only one of the citizens, not all of them, was guilty of killing his brother, Uttama. Dhruva Mahārāja, of course, took a very serious step when his brother was killed by the Yakṣas. War was declared, and the fighting was going on. This sometimes happens in present days also — for one man's fault a whole state is sometimes attacked. This kind of wholesale attack is not approved by Manu, the father and lawgiver of the human race. He therefore wanted to stop his grandson Dhruva from continuing to kill the Yakṣa citizens who were not offenders.

ŚB 4.11.7

मनुरुवाच
अलं वत्सातिरोषेण तमोद्वारेण पाप्मना ।
येन पुण्यजनानेतानवधीस्त्वमनागसः ॥ ७ ॥

manur uvāca
alaṁ vatsātiroṣeṇa
tamo-dvāreṇa pāpmanā
yena puṇya-janān etān
avadhīs tvam anāgasaḥ

Synonyms

manuḥ uvāca — Manu said; *alam* — enough; *vatsa* — my dear boy; *atiroṣeṇa* — with excessive anger; *tamaḥ-dvāreṇa* — the path of ignorance; *pāpmanā* — sinful; *yena* — by which; *puṇya-janān* — the Yakṣas; *etān* — all these; *avadhīḥ* — you have killed; *tvam* — you; *anāgasaḥ* — offenseless.

Translation

Lord Manu said: My dear son, please stop. It is not good to become unnecessarily angry — it is the path to hellish life. Now you are going beyond the limit by killing Yakṣas who are actually not offenders.

Purport

In this verse the word *atiroṣeṇa* means "with unnecessary anger." When Dhruva Mahārāja went beyond the limits of necessary anger, his grandfather, Svāyambhuva Manu, immediately came to protect him from further sinful action. From this we can understand that killing is not bad, but when killing is done unnecessarily or when an offenseless person is killed, such killing opens the path to hell. Dhruva Mahārāja was saved from such sinful action because he was a great devotee.

A *kṣatriya* is allowed to kill only for maintenance of the law and order of the state; he is not allowed to kill or commit violence without reason. Violence is certainly a path leading to a hellish condition of life, but it is also required for maintenance of the law and order of the state. Here Lord Manu prohibited Dhruva Mahārāja from killing the Yakṣas because only one of them was punishable for killing his brother, Uttama; not all of the Yakṣa citizens were punishable. We find in modern warfare, however, that attacks are made upon innocent citizens who are without fault. According to the law of Manu, such warfare is a most sinful activity. Furthermore, at the present moment civilized nations are unnecessarily maintaining many slaughterhouses for killing innocent animals. When a nation is attacked by its enemies, the wholesale slaughter of the citizens should be taken as a reaction to their own sinful activities. That is nature's law.

ŚB 4.11.8

नास्मत्कुलोचितं तात कर्मैतत्सद्विगर्हितम् ।
वधो यदुपदेवानामारब्धस्तेऽकृतैनसाम् ॥ ८ ॥

nāsmat-kulocitaṁ tāta
karmaitat sad-vigarhitam
vadho yad upadevānām
ārabdhas te 'kṛtainasām

Synonyms

na — not; *asmat-kula* — our family; *ucitam* — befitting; *tāta* — my dear son; *karma* — action; *etat* — this; *sat* — by authorities on religion; *vigarhitam* — forbidden; *vad-haḥ* — the killing; *yat* — which; *upadevānām* — of the

Yakṣas; *ārabdhaḥ* — was undertaken; *te* — by you; *akṛta-enasām* — of those who are sinless.

Translation

My dear son, the killing of the sinless Yakṣas which you have undertaken is not at all approved by authorities, and it does not befit our family, which is supposed to know the laws of religion and irreligion.

<u>ŚB 4.11.9</u>

नन्वेकस्यापराधेन प्रसङ्गाद् बहवो हताः ।
भ्रातुर्वधाभितप्तेन त्वयाङ्ग भ्रातृवत्सल ॥ ९ ॥

nanv ekasyāparādhena
prasaṅgād bahavo hatāḥ
bhrātur vadhābhitaptena
tvayāṅga bhrātṛ-vatsala

Synonyms

nanu — certainly; *ekasya* — of one (Yakṣa); *aparādhena* — with the offense; *prasaṅgāt* — because of their association; *bahavaḥ* — many; *hatāḥ* — have been killed; *bhrātuḥ* — of your brother; *vadha* — by the death; *abhitaptena* — being aggrieved; *tvayā* — by you; *aṅga* — my dear son; *bhrātṛ-vatsala* — affectionate to your brother.

Translation

My dear son, it has been proved that you are very much affectionate towards your brother and are greatly aggrieved at his

being killed by the Yakṣas, but just consider: for one Yakṣa's offense, you have killed many others, who are innocent.

ŚB 4.11.10

नायं मार्गो हि साधूनां हृषीकेशानुवर्तिनाम् ।
यदात्मानं पराग्गृह्य पशुवद्भूतवैशसम् ॥ १० ॥

nāyaṁ mārgo hi sādhūnāṁ
hṛṣīkeśānuvartinām
yad ātmānaṁ parāg gṛhya
paśuvad bhūta-vaiśasam

Synonyms

na — never; *ayam* — this; *mārgaḥ* — path; *hi* — certainly; *sādhūnām* — of honest persons; *hṛṣīkeśa* — of the Supreme Personality of Godhead; *anuvartinām* — following the path; *yat* — which; *ātmānam* — self; *parāk* — the body; *gṛhya* — thinking to be; *paśu-vat* — like animals; *bhūta* — of living entities; *vaiśasam* — killing.

Translation

One should not accept the body as the self and thus, like the animals, kill the bodies of others. This is especially forbidden by saintly persons, who follow the path of devotional service to the Supreme Personality of Godhead.

Purport

The words *sādhūnāṁ hṛṣīkeśānuvartinām* are very significant. *Sādhu* means "a saintly person." But who is a saintly

person? A saintly person is he who follows the path of rendering service unto the Supreme Personality of Godhead, Hṛṣīkeśa. In the *Nārada-pañcarātra* it is said, *hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate:* the process of rendering favorable service to the Supreme Personality of Godhead with one's senses is called *bhakti,* or devotional service. Therefore, why should a person who is already engaged in the service of the Lord engage himself in personal sense gratification? Dhruva Mahārāja is advised here by Lord Manu that since he is a pure servitor of the Lord, why should he unnecessarily engage, like the animals, in the bodily concept of life? An animal thinks that the body of another animal is his food; therefore, in the bodily concept of life, one animal attacks another. A human being, especially one who is a devotee of the Lord, should not act like this. A *sādhu,* a saintly devotee, is not supposed to kill animals unnecessarily.

ŚB 4.11.11

सर्वभूतात्मभावेन भूतावासं हरिं भवान् ।
आराध्याप दुराराध्यं विष्णोस्तत्परमं पदम् ॥ ११ ॥

sarva-bhūtātma-bhāvena
bhūtāvāsaṁ hariṁ bhavān
ārādhyāpa durārādhyaṁ
viṣṇos tat paramaṁ padam

Synonyms

sarva-bhūta — in all living entities; *ātma* — upon the Supersoul; *bhāvena* — with meditation; *bhūta* — of all existence; *āvāsam* — the abode; *harim* — Lord Hari; *bhavān* — you; *ārādhya* — by worshiping; *āpa* — have achieved; *durārād-*

hyam — very difficult to propitiate; *viṣṇoḥ* — of Lord Viṣṇu; *tat* — that; *paramam* — supreme; *padam* — situation.

Translation

It is very difficult to achieve the spiritual abode of Hari, in the Vaikuṇṭha planets, but you are so fortunate that you are already destined to go to that abode by worshiping Him as the supreme abode of all living entities.

Purport

The material bodies of all living entities cannot exist unless sheltered by the spirit soul and the Supersoul. The spirit soul is dependent on the Supersoul, who is present even within the atom. Therefore, since anything, material or spiritual, is completely dependent on the Supreme Lord, the Supreme Lord is referred to here as *bhūtāvāsa.* Dhruva Mahārāja, as a *kṣatriya,* could have argued with his grandfather, Manu, when Manu requested him to stop fighting. But even though Dhruva could have argued that as a *kṣatriya* it was his duty to fight with the enemy, he was informed that since every living entity is a residence of the Supreme Lord and can be considered a temple of the Lord, the unnecessary killing of any living entity is not permitted.

ŚB 4.11.12

स त्वं हरेरनुध्यातस्तत्पुंसामपि सम्मतः ।
कथं त्ववद्यं कृतवाननुशिक्षन् सतां व्रतम् ॥ १२ ॥

sa tvaṁ harer anudhyātas
tat-puṁsām api sammataḥ

kathaṁ tv avadyaṁ kṛtavān
anuśikṣan satāṁ vratam

Synonyms

saḥ — that person; *tvam* — you; *hareḥ* — by the Supreme Lord; *anudhyātaḥ* — being always remembered; *tat* — His; *puṁsām* — by the devotees; *api* — also; *sammataḥ* — esteemed; *katham* — why; *tu* — then; *avadyam* — abominable (act); *kṛtavān* — you have undertaken; *anuśikṣan* — setting the example; *satām* — of saintly persons; *vratam* — a vow.

Translation

Because you are a pure devotee of the Lord, the Lord is always thinking of you, and you are also recognized by all His confidential devotees. Your life is meant for exemplary behavior. I am therefore surprised — why have you undertaken such an abominable task?

Purport

Dhruva Mahārāja was a pure devotee and was accustomed to always thinking of the Lord. Reciprocally, the Lord always thinks of those pure devotees who think of Him only, twenty-four hours a day. As a pure devotee does not know anything beyond the Lord, so the Lord does not know anything beyond His pure devotee. Svāyambhuva Manu pointed out this fact to Dhruva Mahārāja: "Not only are you a pure devotee, but you are recognized by all pure devotees of the Lord. You should always act in such an exemplary way that others may learn from you. Under the circumstances, it is surprising that you have killed so many

faultless Yakṣas."

ŚB 4.11.13

तितिक्षया करुणया मैत्र्या चाखिलजन्तुषु ।
समत्वेन च सर्वात्मा भगवान् सम्प्रसीदति ॥ १३ ॥

titikṣayā karuṇayā
maitryā cākhila-jantuṣu
samatvena ca sarvātmā
bhagavān samprasīdati

Synonyms

titikṣayā — by tolerance; *karuṇayā* — by mercy; *maitryā* — by friendship; *ca* — also; *akhila* — universal; *jantuṣu* — unto the living entities; *samatvena* — by equilibrium; *ca* — also; *sarva-ātmā* — the Supersoul; *bhagavān* — the Personality of Godhead; *samprasīdati* — becomes very satisfied.

Translation

The Lord is very satisfied with His devotee when the devotee greets other people with tolerance, mercy, friendship and equality.

Purport

It is the duty of an advanced devotee in the second stage of devotional perfection to act in accordance with this verse. There are three stages of devotional life. In the lowest stage, a devotee is simply concerned with the Deity in the temple, and he worships the Lord with great devotion, according to rules and regulations.

In the second stage the devotee is cognizant of his relationship with the Lord, his relationship with fellow devotees, his relationship with persons who are innocent and his relationship with persons who are envious. Sometimes devotees are ill-treated by envious persons. It is advised that an advanced devotee should be tolerant; he should show complete mercy to persons who are ignorant or innocent. A preacher-devotee is meant to show mercy to innocent persons, whom he can elevate to devotional service. Everyone, by constitutional position, is an eternal servant of God. Therefore, a devotee's business is to awaken everyone's Kṛṣṇa consciousness. That is his mercy. As for a devotee's treatment of other devotees who are his equals, he should maintain friendship with them. His general view should be to see every living entity as part of the Supreme Lord. Different living entities appear in different forms of dress, but according to the instruction of the *Bhagavad-gītā*, a learned person sees all living entities equally. Such treatment by the devotee is very much appreciated by the Supreme Lord. It is therefore said that a saintly person is always tolerant and merciful, he is a friend to everyone, never an enemy to anyone, and he is peaceful. These are some of the good qualities of a devotee.

ŚB 4.11.14

सम्प्रसन्ने भगवति पुरुषः प्राकृतैर्गुणैः ।
विमुक्तो जीवनिर्मुक्तो ब्रह्म निर्वाणमृच्छति ॥ १४ ॥

samprasanne bhagavati
puruṣaḥ prākṛtair guṇaiḥ
vimukto jīva-nirmukto
brahma nirvāṇam ṛcchati

Synonyms

samprasanne — upon satisfaction; *bhagavati* — of the Supreme Personality of Godhead; *puruṣaḥ* — a person; *prākṛtaiḥ* — from the material; *guṇaiḥ* — modes of nature; *vimuktaḥ* — being liberated; *jīva-nirmuktaḥ* — freed from the subtle body also; *brahma* — unlimited; *nirvāṇam* — spiritual bliss; *ṛcchati* — achieves.

Translation

One who actually satisfies the Supreme Personality of Godhead during one's lifetime becomes liberated from the gross and subtle material conditions. Thus being freed from all material modes of nature, he achieves unlimited spiritual bliss.

Purport

In the previous verse it has been explained that one should treat all living entities with tolerance, mercy, friendship and equality. By such behavior one satisfies the Supreme Personality of Godhead, and upon His satisfaction the devotee immediately becomes free from all material conditions. The Lord also confirms this in the *Bhagavad-gītā:* "Anyone who sincerely and seriously engages in My service immediately becomes situated in the transcendental stage wherein he can enjoy unlimited spiritual bliss." Everyone in this material world is struggling hard in order to achieve blissful life. Unfortunately, people do not know how to achieve it. Atheists do not believe in God, and certainly they do not please Him. Here it is clearly said that upon pleasing the Supreme Personality of Godhead one immediately attains to the

spiritual platform and enjoys unlimited blissful life. To become free from material existence means to become free from the influence of material nature.

The word *samprasanne,* which is used in this verse, means "being satisfied." A person should act in such a way that the Lord is satisfied by the activity; it is not that he himself is to be satisfied. Of course, when the Lord is satisfied, the devotee automatically becomes satisfied. This is the secret of the process of *bhakti-yoga.* Outside of *bhakti-yoga,* everyone is trying to satisfy himself. No one is trying to satisfy the Lord. *Karmīs* grossly try to satisfy their senses, but even those who are elevated to the platform of knowledge also try to satisfy themselves, in a subtle form. *Karmīs* try to satisfy themselves by sense gratification, and *jñānīs* try to satisfy themselves by subtle activities or mental speculation and thinking themselves to be God. *Yogīs* also try to satisfy themselves, by thinking that they can achieve different mystic perfections. But only devotees try to satisfy the Supreme Personality of Godhead. The devotees' process of self-realization is completely different from the processes of the *karmīs, jñānīs* and *yogīs.* Everyone else is trying to satisfy himself, whereas the devotee tries only to satisfy the Lord. The devotional process is completely different from the others; by working to please the Lord by engaging his senses in the Lord's loving service, the devotee is immediately situated on the transcendental platform, and he enjoys unlimited blissful life.

ŚB 4.11.15

भूतैः पञ्चभिरारब्धैर्योषित्पुरुष एव हि ।

तयोर्व्यवायात्सम्भूतिर्योषित्पुरुषयोरिह ॥ १५ ॥

bhūtaiḥ pañcabhir ārabdhair
yoṣit puruṣa eva hi
tayor vyavāyāt sambhūtir
yoṣit-puruṣayor iha

Synonyms

bhūtaiḥ — by the material elements; *pañcabhiḥ* — five; *ārabdhaiḥ* — developed; *yoṣit* — woman; *puruṣaḥ* — man; *eva* — just so; *hi* — certainly; *tayoḥ* — of them; *vyavāyāt* — by sexual life; *sambhūtiḥ* — the further creation; *yoṣit* — of women; *puruṣayoḥ* — and of men; *iha* — in this material world.

Translation

The creation of the material world begins with the five elements, and thus everything, including the body of a man or a woman, is created of these elements. By the sexual life of man and woman, the number of men and women in this material world is further increased.

Purport

When Svāyambhuva Manu saw that Dhruva Mahārāja understood the philosophy of Vaiṣṇavism and yet was still dissatisfied because of his brother's death, he gave him an explanation of how this material body is created by the five elements of material nature. In the *Bhagavad-gītā* it is also confirmed, *prakṛteḥ kriyamāṇāni:* everything is created, maintained and annihilated

by the material modes of nature. In the background, of course, there is the direction of the Supreme Personality of Godhead. This is also confirmed in the *Bhagavad-gītā* (*mayādhyakṣeṇa*). In the Ninth Chapter, Kṛṣṇa says, "Under My superintendence material nature is acting." Svāyambhuva Manu wanted to impress on Dhruva Mahārāja that the death of the material body of his brother was not actually the Yakṣas' fault; it was an act of the material nature. The Supreme Personality of Godhead has immense varieties of potencies, and they act in different gross and subtle ways.

It is by such powerful potencies that the universe is created, although grossly it appears to be no more than the five elements — earth, water, fire, air and ether. Similarly, the bodies of all species of living entities, whether human beings, demigods, animals or birds, are also created by the same five elements, and by sexual union they expand into more and more living entities. That is the way of creation, maintenance and annihilation. One should not be disturbed by the waves of material nature in this process. Dhruva Mahārāja was indirectly advised not to be afflicted by the death of his brother because our relationship with the body is completely material. The real self, spirit soul, is never annihilated or killed by anyone.

ŚB 4.11.16

एवं प्रवर्तते सर्गः स्थितिः संयम एव च ।
गुणव्यतिकराद्राजन्मायया परमात्मनः ॥ १६ ॥

evaṁ pravartate sargaḥ
sthitiḥ saṁyama eva ca

guṇa-vyatikarād rājan
māyayā paramātmanaḥ

Synonyms

evam — thus; *pravartate* — occurs; *sargaḥ* — creation; *sthitiḥ* — maintenance; *saṁyamaḥ* — annihilation; *eva* — certainly; *ca* — and; *guṇa* — of the modes; *vyatikarāt* — by interaction; *rājan* — O King; *māyayā* — by the illusory energy; *parama-ātmanaḥ* — of the Supreme Personality of Godhead.

Translation

Manu continued: My dear King Dhruva, it is simply by the illusory material energy of the Supreme Personality of Godhead and by the interaction of the three modes of material nature that creation, maintenance and annihilation take place.

Purport

First, creation takes place with the ingredients of the five elements of material nature. Then, by the interaction of the modes of material nature, maintenance also takes place. When a child is born, the parents immediately see to its maintenance. This tendency for maintenance of offspring is present not only in human society, but in animal society as well. Even tigers care for their cubs, although their propensity is to eat other animals. By the interaction of the material modes of nature, creation, maintenance and also annihilation take place inevitably. But at the same time we should know that all is conducted under the superintendence of the Supreme Personality of Godhead. Ev-

erything is going on under that process. Creation is the action of the *rajo-guṇa,* the mode of passion; maintenance is the action of *sattva-guṇa,* the mode of goodness; and annihilation is the action of *tamo-guṇa,* the mode of ignorance. We can see that those who are situated in the mode of goodness live longer than those who are situated in the *tamo-guṇa* or *rajo-guṇa.* In other words, if one is elevated to the mode of goodness, he is elevated to a higher planetary system, where the duration of life is very great. *Ūrdhvaṁ gacchanti sattva-sthāḥ:* great *ṛṣis,* sages and *sannyāsīs* who maintain themselves in *sattva-guṇa,* or the mode of material goodness, are elevated to a higher planetary system. Those who are transcendental even to the material modes of nature are situated in the mode of pure goodness; they attain eternal life in the spiritual world.

ŚB 4.11.17

निमित्तमात्रं तत्रासीन्निर्गुणः पुरुषर्षभः ।
व्यक्ताव्यक्तमिदं विश्वं यत्र भ्रमति लोहवत् ॥ १७ ॥

nimitta-mātraṁ tatrāsīn
nirguṇaḥ puruṣarṣabhaḥ
vyaktāvyaktam idaṁ viśvaṁ
yatra bhramati lohavat

Synonyms

nimitta-mātram — remote cause; *tatra* — then; *āsīt* — was; *nirguṇaḥ* — uncontaminated; *puruṣa-ṛṣabhaḥ* — the Supreme Person; *vyakta* — manifested; *avyaktam* — unmanifested; *idam* — this; *viśvam* — world; *yatra* — where; *bhramati* — moves; *loha-vat* — like iron.

Translation

My dear Dhruva, the Supreme Personality of Godhead is uncontaminated by the material modes of nature. He is the remote cause of the creation of this material cosmic manifestation. When He gives the impetus, many other causes and effects are produced, and thus the whole universe moves, just as iron moves by the integrated force of a magnet.

Purport

How the external energy of the Supreme Personality of Godhead works within this material world is explained in this verse. Everything is happening by the energy of the Supreme Lord. The atheistic philosophers, who do not agree to accept the Supreme Personality of Godhead as the original cause of creation, think that the material world moves by the action and reaction of different material elements. A simple example of the interaction of elements occurs when we mix soda and acid and the movement of effervescence is produced. But one cannot produce life by such interaction of chemicals. There are 8,400,000 different species of life, with different wishes and different actions. How the material force is working cannot be explained just on the basis of chemical reaction. A suitable example in this connection is that of the potter and the potter's wheel. The potter's wheel rotates, and several varieties of earthen pots come out. There are many causes for the earthen pots, but the original cause is the potter, who sets a force on the wheel. That force comes by his superintendence. The same idea is explained in *Bhagavad-gītā:* behind all material action and reaction there is Kṛṣṇa, the Supreme Personality of Godhead. Kṛṣṇa says that everything depends on

His energy and yet He is not everywhere. The pot is produced under certain conditions of action and reaction of material energy, but the potter is not in the pot. In a similar way, the material creation is set up by the Lord, but He remains aloof. As stated in the *Vedas,* He simply glanced over it and the agitation of matter immediately began.

In *Bhagavad-gītā* it is also said that the Lord impregnates the material energy with the part-and-parcel *jīvas,* and thus the different forms and different activities immediately ensue. Because of the different desires and karmic activities of the *jīva* soul, different types of bodies in different species are produced. In Darwin's theory there is no acceptance of the living entity as spirit soul, and therefore his explanation of evolution is incomplete. Varieties of phenomena occur within this universe on account of the actions and reactions of the three material modes, but the original creator, or the cause, is the Supreme Personality of Godhead, who is mentioned here as *nimitta-mātram,* the remote cause. He simply pushes the wheel with His energy. According to the Māyāvādī philosophers, the Supreme Brahman has transformed Himself into many varieties of forms, but that is not the fact. He is always transcendental to the actions and reactions of the material *guṇas,* although He is the cause of all causes. Lord Brahmā therefore says in the *Brahma-saṁhitā* (5.1):

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

There are many causes and effects, but the original cause is Śrī

Kṛṣṇa.

ŚB 4.11.18

स खल्विदं भगवान् कालशक्त्या
गुणप्रवाहेण विभक्तवीर्यः ।
करोत्यकर्तैव निहन्त्यहन्ता
चेष्टा विभूम्नः खलु दुर्विभाव्या ॥ १८ ॥

sa khalv idaṁ bhagavān kāla-śaktyā
guṇa-pravāheṇa vibhakta-vīryaḥ
karoty akartaiva nihanty ahantā
ceṣṭā vibhūmnaḥ khalu durvibhāvyā

Synonyms

saḥ — the; *khalu* — however; *idam* — this (universe); *bhagavān* — the Personality of Godhead; *kāla* — of time; *śaktyā* — by the force; *guṇa-pravāheṇa* — by the interaction of the modes of nature; *vibhakta* — divided; *vīryaḥ* — (whose) potencies; *karoti* — acts upon; *akartā* — the nondoer; *eva* — although; *nihanti* — kills; *ahantā* — nonkiller; *ceṣṭā* — the energy; *vibhūmnaḥ* — of the Lord; *khalu* — certainly; *durvibhāvyā* — inconceivable.

Translation

The Supreme Personality of Godhead, by His inconceivable supreme energy, time, causes the interaction of the three modes of material nature, and thus varieties of energy become manifest. It appears that He is acting, but He is not the actor. He is killing, but He is not the killer. Thus it is understood that only

by His inconceivable power is everything happening.

Purport

The word *durvibhāvyā* means "inconceivable by our tiny brain," and *vibhakta-vīryaḥ* means "divided in varieties of potencies." This is the right explanation of the display of creative energies in the material world. We can better understand the mercy of God by an example: a government state is always supposed to be merciful, but sometimes, in order to keep law and order, the government employs its police force, and thus punishment is meted out to the rebellious citizens. Similarly, the Supreme Personality of Godhead is always merciful and full of transcendental qualities, but certain individual souls have forgotten their relationship with Kṛṣṇa and have endeavored to lord it over material nature. As a result of their endeavor, they are involved in varieties of material interaction. It is incorrect to argue, however, that because energy issues from the Supreme Personality of Godhead, He is the actor. In the previous verse, the word *nimitta-mātram* indicates that the Supreme Lord is completely aloof from the action and reaction of this material world. How is everything being done? The word "inconceivable" has been used. It is not within the power of one's small brain to comprehend; unless one accepts the inconceivable power and energy of the Lord, one cannot make any progress. The forces which act are certainly set up by the Supreme Personality of Godhead, but He is always aloof from their action and reaction. The varieties of energies produced by the interaction of material nature produce the varieties of species of life and their resultant happiness and unhappiness.

How the Lord acts is nicely explained in the *Viṣṇu Purāṇa:* fire is situated in one place, while the heat and light produced by the fire act in many different ways. Another example given is that the electric powerhouse is situated in one place, but by its energies many different types of machinery move. The production is never identical with the original source of the energy, but the original source of energy, being the prime factor, is simultaneously one with and different from the product. Therefore Lord Caitanya's philosophy, *acintya-bhedābheda-tattva,* is the perfect way of understanding. In this material world, the Lord incarnates in three forms — as Brahmā, Viṣṇu and Śiva — by which He takes charge of the three modes of material nature. By His incarnation of Brahmā He creates, as the incarnation of Viṣṇu He maintains, and by His incarnation of Śiva, He also annihilates. But the original source of Brahmā, Viṣṇu and Śiva — Garbhodakaśāyī Viṣṇu — is always apart from these actions and reactions of material nature.

ŚB 4.11.19

सोऽनन्तोऽन्तकर: कालोऽनादिरादिकृदव्यय: ।
जनं जनेन जनयन्मारयन्मृत्युनान्तकम् ॥ १९ ॥

so 'nanto 'nta-karaḥ kālo
'nādir ādi-kṛd avyayaḥ
janaṁ janena janayan
mārayan mṛtyunāntakam

Synonyms

saḥ — He; *anantaḥ* — infinite; *anta-karaḥ* — annihilator; *kālaḥ* — time; *anādiḥ* — without beginning; *ādi-*

kṛt — beginning of everything; *avyayaḥ* — without decrease; *janam* — living entities; *janena* — by living entities; *janayan* — causing to be born; *mārayan* — killing; *mṛtyunā* — by death; *antakam* — killers.

Translation

My dear Dhruva, the Supreme Personality of Godhead is ever existing, but in the form of time He is the killer of everything. He has no beginning, although He is the beginning of everything, nor is He ever exhaustible, although everything is exhausted in due course of time. The living entities are created through the agency of the father and killed through the agency of death, but He is perpetually free of birth and death.

Purport

The supreme authority and inconceivable power of the Supreme Personality of Godhead can be minutely studied from this verse. He is always unlimited. That means that He has no creation or end. He is, however, death (in the form of time), as described in *Bhagavad-gītā*. Kṛṣṇa says, "I am death. I take away everything at the end of life." Eternal time is also without beginning, but it is the creator of all creatures. The example is given of touchstone, which creates many valuable stones and jewels but does not decrease in power. Similarly, creation occurs many times, everything is maintained, and, after a time, everything is annihilated — but the original creator, the Supreme Lord, remains untouched and undiminished in power. The secondary creation is made by Brahmā, but Brahmā is created by the Supreme Godhead. Lord Śiva annihilates the

whole creation, but at the end he is also annihilated by Viṣṇu. Lord Viṣṇu remains. In the Vedic hymns it is stated that in the beginning there is only Viṣṇu and that He alone remains at the end.

An example can help us to understand the inconceivable potency of the Supreme Lord. In the recent history of warfare the Supreme Personality of Godhead created a Hitler and, before that, a Napoleon Bonaparte, and they each killed many living entities in war. But in the end Bonaparte and Hitler were also killed. People are still very much interested in writing and reading books about Hitler and Bonaparte and how they killed so many people in war. Year after year many books are published for public reading regarding Hitler's killing thousands of Jews in confinement. But no one is researching who killed Hitler and who created such a gigantic killer of human beings. The devotees of the Lord are not much interested in the study of the flickering history of the world. They are interested only in Him who is the original creator, maintainer and annihilator. That is the purpose of the Kṛṣṇa consciousness movement.

ŚB 4.11.20

न वै स्वपक्षोऽस्य विपक्ष एव वा
परस्य मृत्योर्विशतः समं प्रजाः ।
तं धावमानमनुधावन्त्यनीशा
यथा रजांस्यनिलं भूतसङ्घाः ॥ २० ॥

na vai sva-pakṣo 'sya vipakṣa eva vā
parasya mṛtyor viśataḥ samaṁ prajāḥ
taṁ dhāvamānam anudhāvanty anīśā

yathā rajāṁsy anilaṁ bhūta-saṅghāḥ

Synonyms

na — not; *vai* — however; *sva-pakṣaḥ* — ally; *asya* — of the Supreme Personality of Godhead; *vipakṣaḥ* — enemy; *eva* — certainly; *vā* — or; *parasya* — of the Supreme; *mṛtyoḥ* — in the form of time; *viśataḥ* — entering; *samam* — equally; *prajāḥ* — living entities; *tam* — Him; *dhāvamānam* — moving; *anudhāvanti* — follow behind; *anīśāḥ* — dependent living entities; *yathā* — as; *rajāṁsi* — particles of dust; *anilam* — the wind; *bhūta-saṅghāḥ* — other material elements.

Translation

The Supreme Personality of Godhead, in His feature of eternal time, is present in the material world and is neutral towards everyone. No one is His ally, and no one is His enemy. Within the jurisdiction of the time element, everyone enjoys or suffers the result of his own karma, or fruitive activities. As, when the wind blows, small particles of dust fly in the air, so, according to one's particular karma, one suffers or enjoys material life.

Purport

Although the Supreme Personality of Godhead is the original cause of all causes, He is not responsible for anyone's material sufferings or enjoyment. There is no such partiality on the part of the Supreme Lord. The less intelligent accuse the Supreme Lord of being partial and claim that this is why one enjoys in this material world and another suffers. But this verse specifically says that there is no such partiality on the part of the Supreme

Lord. Living entities, however, are never independent. As soon as they declare their independence of the supreme controller, they are immediately put into this material world to try their luck freely, as far as possible. When the material world is created for such misguided living entities, they create their own *karma,* fruitive activities, and take advantage of the time element, and thereby they create their own fortune or misfortune. Everyone is created, everyone is maintained, and everyone is ultimately killed. As far as these three things are concerned, the Lord is equal to everyone; it is according to one's *karma* that one suffers and enjoys. The living entity's higher or lower position, his suffering and enjoying, are due to his own *karma.* The exact word used in this connection is *anīśāḥ,* which means "dependent on their own *karma.*" The example is given that the government gives everyone the facilities for governmental action and management, but by one's own choice one creates a situation which obliges him to exist under different types of consciousness. The example given in this verse is that when the wind blows, particles of dust float in the air. Gradually lightning occurs, and then torrents of rain follow, and thus the rainy season creates a situation of varieties in the forest. God is very kind — He gives everyone an equal chance — but by the resultant actions of one's own *karma* one suffers or enjoys this material world.

ŚB 4.11.21

आयुषोऽपचयं जन्तोस्तथैवोपचयं विभुः ।
उभाभ्यां रहितः स्वस्थो दुःस्थस्य विदधात्यसौ ॥ २१ ॥

āyuṣo 'pacayaṁ jantos

tathaivopacayaṁ vibhuḥ
ubhābhyāṁ rahitaḥ sva-stho
duḥsthasya vidadhāty asau

Synonyms

āyuṣaḥ — of duration of life; *apacayam* — diminution; *jantoḥ* — of the living entities; *tathā* — similarly; *eva* — also; *upacayam* — increase; *vibhuḥ* — the Supreme Personality of Godhead; *ubhābhyām* — from both of them; *rahitaḥ* — free; *sva-sthaḥ* — always situated in His transcendental position; *duḥsthasya* — of the living entities under the laws of *karma*; *vidadhāti* — awards; *asau* — He.

Translation

The Supreme Personality of Godhead, Viṣṇu, is all-powerful, and He awards the results of one's fruitive activities. Thus, although one living entity's duration of life is very small whereas that of another is very great, He is always in His transcendental position, and there is no question of lessening or increasing His duration of life.

Purport

Both the mosquito and Lord Brahmā are living entities in the material world; both are minute sparks and are part of the Supreme Lord. The very short duration of the life of the mosquito and the very long lifetime of Lord Brahmā are both awarded by the Supreme Personality of Godhead according to the results of their *karma.* But in the *Brahma-saṁhitā* we find it said, *karmāṇi nirdahati:* the Lord diminishes or vanquishes the reactions

of devotees. The same fact is explained in Bhagavad-gītā. *Yajñārthāt karmaṇo 'nyatra:* one should perform *karma* only for the purpose of satisfying the Supreme Lord; otherwise one is bound by the action and reaction of *karma.* Under the laws of *karma* a living entity wanders within the universe under the rule of eternal time, and sometimes he becomes a mosquito and sometimes Lord Brahmā. To a sane man this business is not very fruitful. Bhagavad-gītā (9.25) gives a warning to the living entities: *yānti deva-vratā devān* — those who are addicted to the worship of the demigods go to the planets of the demigods, and those who are addicted to worship of the Pitās, forefathers, go to the Pitās. Those who are inclined to material activities remain in the material sphere. But persons who engage in devotional service reach the abode of the Supreme Personality of Godhead, where there is neither birth nor death nor different varieties of life under the influence of the law of *karma.* The best interest of the living entity is to engage himself in devotional service and go back home, back to Godhead. Śrīla Bhaktivinoda Ṭhākura advised: "My friend, you are being washed away in material nature's waves of time. Please try to understand that you are the eternal servant of the Lord. Then everything will stop, and you will be eternally happy."

ŚB 4.11.22

केचित्कर्म वदन्त्येनं स्वभावमपरे नृप ।
एके कालं परे दैवं पुंसः काममुतापरे ॥ २२ ॥

kecit karma vadanty enaṁ
svabhāvam apare nṛpa
eke kālaṁ pare daivaṁ

puṁsaḥ kāmam utāpare

Synonyms

kecit — some; *karma* — fruitive activities; *vadanti* — explain; *enam* — that; *svabhāvam* — nature; *apare* — others; *nṛpa* — my dear King Dhruva; *eke* — some; *kālam* — time; *pare* — others; *daivam* — fate; *puṁsaḥ* — of the living entity; *kāmam* — desire; *uta* — also; *apare* — others.

Translation

The differentiation among varieties of life and their suffering and enjoyment is explained by some to be the result of karma. Others say it is due to nature, others due to time, others due to fate, and still others say that it is due to desire.

Purport

There are different types of philosophers — *mīmāṁsakas,* atheists, astronomers, sexualists and so many other classifications of mental speculators. The real conclusion is that it is our work only that binds us within this material world in different varieties of life. How these varieties have sprung up is explained in the *Vedas:* it is due to the desire of the living entity. The living entity is not a dead stone; he has different varieties of desire, or *kāma.* The *Vedas* say, *kāmo 'karṣīt.* The living entities are originally parts of the Lord, like sparks of a fire, but they have dropped to this material world, attracted by a desire to lord it over nature. That is a fact. Every living entity is trying to lord it over the material resources to the best of his ability.

This *kāma,* or desire, cannot be annihilated. There are some philosophers who say that if one gives up his desires, he again becomes liberated. But it is not at all possible to give up desire, for desire is a symptom of the living entity. If there were no desire, then the living entity would be a dead stone. Śrīla Narottama dāsa Ṭhākura, therefore, advises that one turn his desire towards serving the Supreme Personality of Godhead. Then desire becomes purified. And when one's desires are purified, one becomes liberated from all material contamination. The conclusion is that the different philosophers' theories to explain the varieties of life and their pleasure and pain are all imperfect. The real explanation is that we are eternal servants of God and that as soon as we forget this relationship we are thrown into the material world, where we create our different activities and suffer or enjoy the result. We are drawn into this material world by desire, but the same desire must be purified and employed in the devotional service of the Lord. Then our disease of wandering in the universe under different forms and conditions will end.

ŚB 4.11.23

अव्यक्तस्याप्रमेयस्य नानाशक्त्युदयस्य च ।
न वै चिकीर्षितं तात को वेदाथ स्वसम्भवम् ॥ २३ ॥

avyaktasyāprameyasya
nānā-śakty-udayasya ca
na vai cikīrṣitaṁ tāta
ko vedātha sva-sambhavam

Synonyms

avyaktasya — of the unmanifested; *aprameyasya* — of the Transcendence; *nānā* — various; *śakti* — energies; *udayasya* — of Him who gives rise to; *ca* — also; *na* — never; *vai* — certainly; *cikīrṣitam* — the plan; *tāta* — my dear boy; *kaḥ* — who; *veda* — can know; *atha* — therefore; *sva* — own; *sambhavam* — origin.

Translation

The Absolute Truth, Transcendence, is never subject to the understanding of imperfect sensory endeavor, nor is He subject to direct experience. He is the master of varieties of energies, like the full material energy, and no one can understand His plans or actions; therefore it should be concluded that although He is the original cause of all causes, no one can know Him by mental speculation.

Purport

The question may be raised, "Since there are so many varieties of philosophers theorizing in different ways, which of them is correct?" The answer is that the Absolute Truth, Transcendence, is never subject to direct experience or mental speculation. The mental speculator may be called Dr. Frog. The story is that a frog in a three-foot well wanted to calculate the length and breadth of the Atlantic Ocean on the basis of his knowledge of his own well. But it was an impossible task for Dr. Frog. A person may be a great academician, scholar or professor, but he cannot speculate and expect to understand the Absolute Truth, for his senses are limited. The cause of all causes, the Absolute Truth, can be known from the Absolute Truth Himself, and not by our ascend-

ing process to reach Him. When the sun is not visible at night or when it is covered by a cloud in the day, it is not possible to uncover it, either by bodily or mental strength or by scientific instruments, although the sun is there in the sky. No one can say that he has discovered a torchlight so powerful that if one goes on a roof and focuses the torchlight on the night sky, the sun will then be seen. There is no such torchlight, nor is it possible.

The word *avyakta,* "unmanifested," in this verse indicates that the Absolute Truth cannot be manifested by any strain of so-called scientific advancement of knowledge. Transcendence is not the subject matter of direct experience. The Absolute Truth may be known in the same way as the sun covered by a cloud or covered by night, for when the sun rises in the morning, in its own way, then everyone can see the sun, everyone can see the world, and everyone can see himself. This understanding of self-realization is called *ātma-tattva.* Unless, however, one comes to this point of understanding *ātma-tattva,* one remains in the darkness in which he was born. Under the circumstances, no one can understand the plan of the Supreme Personality of Godhead. The Lord is equipped with varieties of energies, as stated in the Vedic literature (*parāsya śaktir vividhaiva śrūyate*). He is equipped with the energy of eternal time. Not only does He have the material energy which we see and experience, but He has also many reserve energies that He can manifest in due course of time when necessary. The material scientist can simply study the partial understanding of the varieties of energies; he can take up one of the energies and try to understand it with limited knowledge, but still it is not possible to understand the Absolute Truth in full by dint of material science. No material scientist can foretell what is going to happen in the future.

The *bhakti-yoga* process, however, is completely different from so-called scientific advancement of knowledge. A devotee completely surrenders unto the Supreme, who reveals Himself by His causeless mercy. As stated in *Bhagavad-gītā, dadāmi buddhi-yogaṁ tam*. The Lord says, "I give him intelligence." What is that intelligence? *Yena mām upayānti te*. The Lord gives one the intelligence to cross over the ocean of nescience and come back home, back to Godhead. In conclusion, the cause of all causes, the Absolute Truth, or Supreme Brahman, cannot be understood by philosophical speculation, but He reveals Himself to His devotee because the devotee fully surrenders unto His lotus feet. *Bhagavad-gītā* is therefore to be accepted as a revealed scripture spoken by the Absolute Truth Himself when He descended to this planet. If any intelligent man wants to know what God is, he should study this transcendental literature under the guidance of a bona fide spiritual master. Then it is very easy to understand Kṛṣṇa as He is.

ŚB 4.11.24

न चैते पुत्नक भ्रातुर्हन्तारो धनदानुगाः । विसर्गादानयोस्तात
पुंसो दैवं हि कारणम् ॥ २४ ॥

na caite putraka bhrātur
hantāro dhanadānugāḥ
visargādānayos tāta
puṁso daivaṁ hi kāraṇam

Synonyms

na — never; *ca* — also; *ete* — all these; *putraka* — my dear son; *bhrātuḥ* — of your brother; *hantāraḥ* — killers; *dhanada* —

of Kuvera; *anugāḥ* — followers; *visarga* — of birth; *ādānayoḥ* — of death; *tāta* — my dear son; *puṁsaḥ* — of a living entity; *daivam* — the Supreme; *hi* — certainly; *kāraṇam* — the cause.

Translation

My dear son, those Yakṣas, who are descendants of Kuvera, are not actually the killers of your brother; the birth and death of every living entity are caused by the Supreme, who is certainly the cause of all causes.

ŚB 4.11.25

स एव विश्वं सृजति स एवावति हन्ति च ।
अथापि ह्यनहङ्कारान्नाज्यते गुणकर्मभिः ॥ २५ ॥

sa eva viśvaṁ sṛjati
sa evāvati hanti ca
athāpi hy anahaṅkārān
nājyate guṇa-karmabhiḥ

Synonyms

saḥ — He; *eva* — certainly; *viśvam* — the universe; *sṛjati* — creates; *saḥ* — He; *eva* — certainly; *avati* — maintains; *hanti* — annihilates; *ca* — also; *atha api* — moreover; *hi* — certainly; *anahaṅkārāt* — from being without ego; *na* — not; *ajyate* — becomes entangled; *guṇa* — by the modes of material nature; *karmabhiḥ* — by activities.

Translation

The Supreme Personality of Godhead creates this material

world, maintains it, and annihilates it in due course of time, but because He is transcendental to such activities, He is never affected by ego in such action or by the modes of material nature.

Purport

In this verse the word *anahaṅkāra* means "without ego." The conditioned soul has a false ego, and as a result of his *karma* he gets different types of bodies in this material world. Sometimes he gets the body of a demigod, and he thinks that body to be his identity. Similarly, when he gets the body of a dog he identifies his self with that body. But for the Supreme Personality of Godhead there is no such distinction between the body and the soul. *Bhagavad-gītā*, therefore, certifies that anyone who thinks of Kṛṣṇa as an ordinary human being is without knowledge of His transcendental nature and is a great fool. The Lord says, *na māṁ karmāṇi limpanti:* He is not affected by anything He does, because He is never contaminated by the material modes of nature. That we have a material body proves that we are infected by the three material modes of nature. The Lord says to Arjuna, "You and I had many, many births previously, but I remember everything, whereas you do not." That is the difference between the living entity, or conditioned soul, and the Supreme Soul. The Supersoul, the Supreme Personality of Godhead, has no material body, and because He has no material body, He is not affected by any work He executes. There are many Māyāvādī philosophers who consider that Kṛṣṇa's body is the effect of a concentration of the material mode of goodness, and they distinguish Kṛṣṇa's soul from Kṛṣṇa's body. The real situation, however, is that the body of the conditioned soul, even if he

has a large accumulation of material goodness, is material, whereas Kṛṣṇa's body is never material; it is transcendental. Kṛṣṇa has no false ego, for He does not identify Himself with the false and temporary body. His body is always eternal; He descends to this world in His own original, spiritual body. This is explained in *Bhagavad-gītā* as *paraṁ bhāvam*. The words *paraṁ bhāvaṁ* and *divyam* are especially significant in understanding Kṛṣṇa's personality.

ŚB 4.11.26

एष भूतानि भूतात्मा भूतेशो भूतभावनः ।
स्वशक्त्या मायया युक्तः सृजत्यत्ति च पाति च ॥ २६ ॥

eṣa bhūtāni bhūtātmā
bhūteśo bhūta-bhāvanaḥ
sva-śaktyā māyayā yuktaḥ
sṛjaty atti ca pāti ca

Synonyms

eṣaḥ — this; *bhūtāni* — all created beings; *bhūta-ātmā* — the Supersoul of all living entities; *bhūta-īśaḥ* — the controller of everyone; *bhūta-bhāvanaḥ* — the maintainer of everyone; *sva-śaktyā* — through His energy; *māyayā* — the external energy; *yuktaḥ* — through such agency; *sṛjati* — creates; *atti* — annihilates; *ca* — and; *pāti* — maintains; *ca* — and.

Translation

The Supreme Personality of Godhead is the Supersoul of all

living entities. He is the controller and maintainer of everyone; through the agency of His external energy, He creates, maintains and annihilates everyone.

Purport

There are two kinds of energies in the matter of creation. The Lord creates this material world through His external, material energy, whereas the spiritual world is a manifestation of His internal energy. He is always associated with the internal energy, but He is always aloof from the material energy. Therefore in Bhagavad-gītā (9.4) the Lord says, *mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ:* "All living entities are living on Me or on My energy, but I am not everywhere." He is personally always situated in the spiritual world. In the material world also, wherever the Supreme Lord is personally present is to be understood as being the spiritual world. For example, the Lord is worshiped in the temple by pure devotees. The temple is therefore to be understood as being the spiritual world.

ŚB 4.11.27

तमेव मृत्युममृतं तात दैवं
सर्वात्मनोपेहि जगत्परायणम् ।
यस्मै बलिं विश्वसृजो हरन्ति
गावो यथा वै नसि दामयन्त्रिताः ॥ २७ ॥

tam eva mṛtyum amṛtaṁ tāta daivaṁ
sarvātmanopehi jagat-parāyaṇam
yasmai baliṁ viśva-sṛjo haranti
gāvo yathā vai nasi dāma-yantritāḥ

Synonyms

tam — unto Him; *eva* — certainly; *mṛtyum* — death; *amṛtam* — immortality; *tāta* — my dear son; *daivam* — the Supreme; *sarva-ātmanā* — in all respects; *upehi* — surrender; *jagat* — of the world; *parāyaṇam* — ultimate goal; *yasmai* — unto whom; *balim* — offerings; *viśva-sṛjaḥ* — all the demigods like Brahmā; *haranti* — bear; *gāvaḥ* — bulls; *yathā* — as; *vai* — without fail; *nasi* — in the nose; *dāma* — by a rope; *yantritāḥ* — controlled.

Translation

My dear boy Dhruva, please surrender unto the Supreme Personality of Godhead, who is the ultimate goal of the progress of the world. Everyone, including the demigods headed by Lord Brahmā, is working under His control, just as a bull, prompted by a rope in its nose, is controlled by its owner.

Purport

The material disease is to declare independence from the supreme controller. Factually, our material existence begins when we forget the supreme controller and wish to lord it over material nature. Everyone in the material world is trying his best to become the supreme controller — individually, nationally, socially and in many other ways. Dhruva Mahārāja was advised to stop fighting by his grandfather, who was concerned that Dhruva was adhering to a personal ambition to fight to annihilate the whole race of Yakṣas. In this verse, therefore, Svāyambhuva Manu seeks to eradicate the last tinge of false ambition in Dh-

ruva by explaining the position of the supreme controller. The words *mṛtyum amṛtam,* "death and immortality," are significant. In Bhagavad-gītā the Lord says, "I am ultimate death, who takes away everything from the demons." The demons' business is to continually struggle for existence as lords over material nature. The demons repeatedly meet death after death and create a network of involvement in the material world. The Lord is death for the demons, but for devotees He is *amṛta,* eternal life. Devotees who render continuous service to the Lord have already attained immortality, for whatever they are doing in this life they will continue to do in the next. They will simply change their material bodies for spiritual bodies. Unlike the demons, they no longer have to change material bodies. The Lord, therefore, is simultaneously death and immortality. He is death for demons and immortality for devotees. He is the ultimate goal of everyone because He is the cause of all causes. Dhruva Mahārāja was advised to surrender unto Him in all respects, without keeping any personal ambition. One may put forward the argument, "Why are the demigods worshiped?" The answer is given here that demigods are worshiped by less intelligent men. The demigods themselves accept sacrifices for the ultimate satisfaction of the Supreme Personality of Godhead.

ŚB 4.11.28

यः पञ्चवर्षो जननीं त्वं विहाय
मातुः सपत्न्या वचसा भिन्नमर्मा ।
वनं गतस्तपसा प्रत्यगक्ष-
माराध्य लेभे मूर्ध्नि पदं त्रिलोक्याः ॥ २८ ॥

yaḥ pañca-varṣo jananīṁ tvaṁ vihāya
mātuḥ sapatnyā vacasā bhinna-marmā
vanaṁ gatas tapasā pratyag-akṣam
ārādhya lebhe mūrdhni padaṁ tri-lokyāḥ

Synonyms

yaḥ — one who; *pañca-varṣaḥ* — five years old; *jananīm* — mother; *tvam* — you; *vihāya* — leaving aside; *mātuḥ* — of the mother; *sa-patnyāḥ* — of the co-wife; *vacasā* — by the words; *bhinna-marmā* — aggrieved at heart; *vanam* — to the forest; *gataḥ* — went; *tapasā* — by austerity; *pratyak-akṣam* — the Supreme Lord; *ārādhya* — worshiping; *lebhe* — achieved; *mūrdhni* — on the top; *padam* — the position; *tri-lokyāḥ* — of the three worlds.

Translation

My dear Dhruva, at the age of only five years you were very grievously afflicted by the words of your mother's co-wife, and you very boldly gave up the protection of your mother and went to the forest to engage in the yogic process for realization of the Supreme Personality of Godhead. As a result of this you have already achieved the topmost position in all the three worlds.

Purport

Manu was very proud that Dhruva Mahārāja was one of the descendants in his family, because at the age of only five years Dhruva began meditating upon the Supreme Personality of Godhead and within six months he was able to see the Supreme

Lord face to face. Factually, Dhruva Mahārāja is the glory of the Manu dynasty, or the human family. The human family begins from Manu. The Sanskrit word for man is *manuṣya,* which means "descendant of Manu." Not only is Dhruva Mahārāja the glory of the family of Svāyambhuva Manu, but he is the glory of the entire human society. Because Dhruva Mahārāja had already surrendered to the Supreme Godhead, he was especially requested not to do anything unbefitting a surrendered soul.

ŚB 4.11.29

तमेनमङ्गात्मनि मुक्तविग्रहे
व्यपाश्रितं निर्गुणमेकमक्षरम् ।
आत्मानमन्विच्छ विमुक्तमात्मदृग्
यस्मिन्निदं भेदमसत्प्रतीयते ॥ २९ ॥

tam enam aṅgātmani mukta-vigrahe
vyapāśritaṁ nirguṇam ekam akṣaram
ātmānam anviccha vimuktam ātma-dṛg
yasminn idaṁ bhedam asat pratīyate

Synonyms

tam — Him; *enam* — that; *aṅga* — my dear Dhruva; *ātmani* — in the mind; *mukta-vigrahe* — free from anger; *vyapāśritam* — situated; *nirguṇam* — transcendental; *ekam* — one; *akṣaram* — the infallible Brahman; *ātmānam* — the self; *anviccha* — try to find out; *vimuktam* — uncontaminated; *ātma-dṛk* — facing towards the Supersoul; *yasmin* — in which; *idam* — this; *bhedam* — differentiation; *asat* — unreal; *pratīyate* — appears to be.

Translation

Therefore, my dear Dhruva, please turn your attention to the Supreme Person, who is the infallible Brahman. Face the Supreme Personality of Godhead in your original position, and thus, by self-realization, you will find this material differentiation to be merely flickering.

Purport

The living entities have three kinds of vision, according to their positions in self-realization. According to the bodily concept of life, one sees differentiation in terms of varieties of bodies. The living entity actually passes through many varieties of material forms, but despite all such changes of body, he is eternal. When living entities, therefore, are viewed in the bodily concept of life, one appears to be different from another. Lord Manu wanted to change the vision of Dhruva Mahārāja, who was looking upon the Yakṣas as different from him or as his enemies. Factually no one is an enemy or a friend. Everyone is passing through different types of bodies under the law of *karma,* but as soon as one is situated in his spiritual identity, he does not see differentiation in terms of this law. In other words, as stated in *Bhagavad-gītā* (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

A devotee, who is already liberated, does not see differentiation in terms of the outward body; he sees all living entities as spirit

souls, eternal servants of the Lord. Dhruva Mahārāja was advised by Lord Manu to see with that vision. He was specifically advised to do so because he was a great devotee and should not have looked upon other living entities with ordinary vision. Indirectly Manu pointed out to Dhruva Mahārāja that out of material affection Dhruva thought of his brother as his kin and the Yakṣas as his enemies. Such observation of differentiation subsides as soon as one is situated in his original position as an eternal servant of the Lord.

ŚB 4.11.30

त्वं प्रत्यगात्मनि तदा भगवत्यनन्त
आनन्दमात्र उपपन्नसमस्तशक्तौ ।
भक्तिं विधाय परमां शनकैरविद्या-
ग्रन्थिं विभेत्स्यसि ममाहमिति प्ररूढम् ॥ ३० ॥

tvaṁ pratyag-ātmani tadā bhagavaty ananta
ānanda-mātra upapanna-samasta-śaktau
bhaktiṁ vidhāya paramāṁ śanakair avidyā-
granthiṁ vibhetsyasi mamāham iti prarūḍham

Synonyms

tvam — you; *pratyak-ātmani* — unto the Supersoul; *tadā* — at that time; *bhagavati* — unto the Supreme Personality of Godhead; *anante* — who is unlimited; *ānanda-mātre* — the reservoir of all pleasure; *upapanna* — possessed of; *samasta* — all; *śaktau* — potencies; *bhaktim* — devotional service; *vidhāya* — by rendering; *paramām* — supreme; *śanakaiḥ* — very soon; *avidyā* — of

illusion; *granthim* — the knot; *vibhetsyasi* — you will undo; *mama* — my; *aham* — I; *iti* — thus; *prarūḍham* — firmly fixed.

Translation

Thus regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of "I" and "my."

Purport

Dhruva Mahārāja was already a liberated person because at the age of five years he had seen the Supreme Personality of Godhead. But even though liberated, he was, for the time being, afflicted by the illusion of *māyā,* thinking himself the brother of Uttama in the bodily concept of life. The whole material world is working on the basis of "I" and "mine." This is the root of attraction to the material world. If one is attracted by this root of illusory conceptions — "I" and "mine" — he will have to remain within this material world in different exalted or nasty positions. By the grace of Lord Kṛṣṇa, the sages and Lord Manu reminded Dhruva Mahārāja that he should not continue this material conception of "I" and "mine." Simply by devotional service unto the Lord his illusion could be eradicated without difficulty.

ŚB 4.11.31

संयच्छ रोषं भद्रं ते प्रतीपं श्रेयसां परम् ।

श्रुतेन भूयसा राजन्नगदेन यथामयम् ॥ ३१ ॥

saṁyaccha roṣaṁ bhadraṁ te
pratīpaṁ śreyasāṁ param
śrutena bhūyasā rājann
agadena yathāmayam

Synonyms

saṁyaccha — just control; *roṣam* — anger; *bhadram* — all good fortune; *te* — to you; *pratīpam* — enemy; *śreyasām* — of all goodness; *param* — the foremost; *śrutena* — by hearing; *bhūyasā* — constantly; *rājan* — my dear King; *agadena* — by medicinal treatment; *yathā* — as; *āmayam* — disease.

Translation

My dear King, just consider what I have said to you, which will act as medicinal treatment upon disease. Control your anger, for anger is the foremost enemy on the path of spiritual realization. I wish all good fortune for you. Please follow my instructions.

Purport

Dhruva Mahārāja was a liberated soul, and actually he was not angry with anyone. But because he was the ruler, it was his duty to become angry for some time in order to keep law and order in the state. His brother, Uttama, was without fault, yet he was killed by one of the Yakṣas. It was the duty of Dhruva Mahārāja to kill the offender (life for life) because Dhruva was the king. When the challenge came, Dhruva Mahārāja fought vehement-

ly and punished the Yakṣas sufficiently. But anger is such that if one increases it, it increases unlimitedly. In order that Dhruva Mahārāja's kingly anger not exceed the limit, Manu was kind enough to check his grandson. Dhruva Mahārāja could understand the purpose of his grandfather, and he immediately stopped the fighting. The words *śrutena bhūyasā,* "by constantly hearing," are very important in this verse. By constantly hearing about devotional service, one can check the force of anger, which is detrimental to the process of devotional service. Śrīla Parīkṣit Mahārāja said that the constant hearing of the pastimes of the Lord is the panacea for all material diseases. Everyone, therefore, should hear about the Supreme Personality of Godhead constantly. By hearing one can always remain in equilibrium, and thus his progress in spiritual life will not be hampered.

Dhruva Mahārāja's becoming angry with the miscreants was quite appropriate. There is a short story in this connection about a snake who became a devotee upon instruction by Nārada, who instructed him not to bite anymore. Since ordinarily a snake's business is to fatally bite other living entities, as a devotee he was forbidden to do so. Unfortunately, people took advantage of this nonviolence on the part of the snake, especially the children, who began to throw stones at him. He did not bite anyone, however, because it was the instruction of his spiritual master. After a while, when the snake met his spiritual master, Nārada, he complained, "I have given up the bad habit of biting innocent living entities, but they are mistreating me by throwing stones at me." Upon hearing this, Nārada Muni instructed him, "Don't bite, but do not forget to expand your hood as if you were going to bite. Then they will go away." Similarly, a devotee is always nonviolent; he is qualified with all good characteristics. But, in

the common world, when there is mischief made by others, he should not forget to become angry, at least for the time being, in order to drive away the miscreants.

ŚB 4.11.32

येनोपसृष्टात्पुरुषाल्लोक उद्विजते भृशम् ।
न बुधस्तद्वशं गच्छेदिच्छन्नभयमात्मन: ॥ ३२ ॥

yenopasṛṣṭāt puruṣāl
loka udvijate bhṛśam
na budhas tad-vaśaṁ gacched
icchann abhayam ātmanaḥ

Synonyms

yena — by which; *upasṛṣṭāt* — being overwhelmed; *puruṣāt* — by the person; *lokaḥ* — everyone; *udvijate* — becomes terrified; *bhṛśam* — greatly; *na* — never; *budhaḥ* — a learned person; *tat* — of anger; *vaśam* — under the control; *gacchet* — should go; *icchan* — desiring; *abhayam* — fearlessness, liberation; *ātmanaḥ* — of the self.

Translation

A person who desires liberation from this material world should not fall under the control of anger because when bewildered by anger one becomes a source of dread for all others.

Purport

A devotee or saintly person should not be dreadful to others, nor should anyone be a source of dread to him. If one treats others

with nonenmity, then no one will become his enemy. There is the example, however, of Jesus Christ, who had enemies, and they crucified him. The demoniac are always present, and they find fault even in saintly persons. But a saintly person never becomes angry, even if there is very great provocation.

ŚB 4.11.33

हेलनं गिरिशभ्रातुर्धनदस्य त्वया कृतम् ।
यज्जघ्निवान् पुण्यजनान् भ्रातृघ्नानित्यमर्षित: ॥ ३३ ॥

helanaṁ giriśa-bhrātur
dhanadasya tvayā kṛtam
yaj jaghnivān puṇya-janān
bhrātṛ-ghnān ity amarṣitaḥ

Synonyms

helanam — disrespectful behavior; *giriśa* — of Lord Śiva; *bhrātuḥ* — the brother; *dhanadasya* — to Kuvera; *tvayā* — by you; *kṛtam* — was performed; *yat* — because; *jaghnivān* — you have killed; *puṇya-janān* — the Yakṣas; *bhrātṛ* — of your brother; *ghnān* — killers; *iti* — thus (thinking); *amarṣitaḥ* — angry.

Translation

My dear Dhruva, you thought that the Yakṣas killed your brother, and therefore you have killed great numbers of them. But by this action you have agitated the mind of Lord Śiva's brother Kuvera, who is the treasurer of the demigods. Please note that your actions have been very disrespectful to Kuvera

and Lord Śiva.

Purport

Lord Manu stated that Dhruva Mahārāja had been offensive to Lord Śiva and his brother Kuvera because the Yakṣas belonged to Kuvera's family. They were not ordinary persons. As such, they have been described as *puṇya-janān*, pious men. Somehow or other the mind of Kuvera had been agitated, and Dhruva Mahārāja was advised to pacify him.

ŚB 4.11.34

तं प्रसादय वत्साशु सन्नत्या प्रश्रयोक्तिभिः ।
न यावन्महतां तेजः कुलं नोऽभिभविष्यति ॥ ३४ ॥

taṁ prasādaya vatsāśu
sannatyā praśrayoktibhiḥ
na yāvan mahatāṁ tejaḥ
kulaṁ no 'bhibhaviṣyati

Synonyms

tam — him; *prasādaya* — pacify; *vatsa* — my son; *āśu* — immediately; *sannatyā* — by offering obeisances; *praśrayā* — by respectful behavior; *uktibhiḥ* — by gentle words; *na yāvat* — before; *mahatām* — of great personalities; *tejaḥ* — wrath; *kulam* — family; *naḥ* — our; *abhibhaviṣyati* — will affect.

Translation

For this reason, my son, you should immediately pacify Kuvera with gentle words and prayers, and thus his wrath may not

affect our family.

Purport

In our common dealings we should maintain friendship with everyone and certainly with such exalted demigods as Kuvera. Our behavior should be such that no one should become angry and thereby commit a wrong to individuals, families or society.

ŚB 4.11.35

एवं स्वायम्भुवः पौत्रमनुशास्य मनुर्ध्रुवम् ।
तेनाभिवन्दितः साकमृषिभिः स्वपुरं ययौ ॥ ३५ ॥

evaṁ svāyambhuvaḥ pautram
anuśāsya manur dhruvam
tenābhivanditaḥ sākam
ṛṣibhiḥ sva-puraṁ yayau

Synonyms

evam — thus; *svāyambhuvaḥ* — Lord Svāyambhuva Manu; *pautram* — to his grandson; *anuśāsya* — after giving instruction; *manuḥ* — Lord Manu; *dhruvam* — to Dhruva Mahārāja; *tena* — by him; *abhivanditaḥ* — being offered obeisances to; *sākam* — together; *ṛṣibhiḥ* — with the sages; *sva-puram* — to his own abode; *yayau* — went.

Translation

Thus Svāyambhuva Manu, after giving instruction to Dhruva Mahārāja, his grandson, received respectful obeisances from him. Then Lord Manu and the great sages went back to their

respective homes.

Purport

Thus end the Bhaktivedanta purports of the Fourth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Svāyambhuva Manu Advises Dhruva Mahārāja to Stop Fighting."

CHAPTER TWELVE

Dhruva Mahārāja Goes Back to Godhead

ŚB 4.12.1

मैत्रेय उवाच
ध्रुवं निवृत्तं प्रतिबुद्ध्य वैशसा-
दपेतमन्युं भगवान्धनेश्वरः ।
तत्रागतश्चारणयक्षकिन्नरैः
संस्तूयमानो न्यवदत्कृताञ्जलिम् ॥ १ ॥

maitreya uvāca
dhruvaṁ nivṛttaṁ pratibuddhya vaiśasād
apeta-manyuṁ bhagavān dhaneśvaraḥ
tatrāgataś cāraṇa-yakṣa-kinnaraiḥ
saṁstūyamāno nyavadat kṛtāñjalim

Synonyms

maitreyaḥ uvāca — Maitreya said; *dhruvam* — Dhruva Mahārāja; *nivṛttam* — ceased; *pratibuddhya* — having learned; *vaiśasāt* — from killing; *apeta* — subsided; *manyum* — anger; *bhagavān* — Kuvera; *dhana-īśvaraḥ* — master of the treasury; *tatra* — there; *āgataḥ* — appeared; *cāraṇa* —

by the Cāraṇas; *yakṣa* — Yakṣas; *kinnaraiḥ* — and by the Kinnaras; *saṁstūyamānaḥ* — being worshiped; *nyavadat* — spoke; *kṛta-añjalim* — to Dhruva with folded hands.

Translation

The great sage Maitreya said: My dear Vidura, Dhruva Mahārāja's anger subsided, and he completely ceased killing Yakṣas. When Kuvera, the most blessed master of the treasury, learned this news, he appeared before Dhruva. While being worshiped by Yakṣas, Kinnaras and Cāraṇas, he spoke to Dhruva Mahārāja, who stood before him with folded hands.

ŚB 4.12.2

धनद उवाच
भो भोः क्षत्रियदायाद परितुष्टोऽस्मि तेऽनघ ।
यत्त्वं पितामहादेशाद्वैरं दुस्त्यजमत्यजः ॥ २ ॥

dhanada uvāca
bhoḥ bhoḥ kṣatriya-dāyāda
parituṣṭo 'smi te 'nagha
yat tvaṁ pitāmahādeśād
vairaṁ dustyajam atyajaḥ

Synonyms

dhana-daḥ uvāca — the master of the treasury (Kuvera) said; *bhoḥ bhoḥ* — O; *kṣatriya-dāyāda* — O son of a *kṣatriya*; *parituṣṭaḥ* — very glad; *asmi* — I am; *te* — with you; *anagha* — O sinless one; *yat* — because; *tvam* — you; *pitāmaha* — of your grandfather; *ādeśāt* — under the

instruction; *vairam* — enmity; *dustyajam* — difficult to avoid; *atyajaḥ* — have given up.

Translation

The master of the treasury, Kuvera, said: O sinless son of a kṣatriya, I am very glad to know that under the instruction of your grandfather you have given up your enmity, although it is very difficult to avoid. I am very pleased with you.

ŚB 4.12.3

न भवानवधीद्यक्षान्न यक्षा भ्रातरं तव ।
काल एव हि भूतानां प्रभुरप्ययभावयोः ॥ ३ ॥

na bhavān avadhīd yakṣān
na yakṣā bhrātaraṁ tava
kāla eva hi bhūtānāṁ
prabhur apyaya-bhāvayoḥ

Synonyms

na — not; *bhavān* — you; *avadhīt* — killed; *yakṣān* — the Yakṣas; *na* — not; *yakṣāḥ* — the Yakṣas; *bhrātaram* — brother; *tava* — your; *kālaḥ* — time; *eva* — certainly; *hi* — for; *bhūtānām* — of living entities; *prabhuḥ* — the Supreme Lord; *apyaya-bhāvayoḥ* — of annihilation and generation.

Translation

Actually, you have not killed the Yakṣas, nor have they killed your brother, for the ultimate cause of generation and annihilation is the eternal time feature of the Supreme Lord.

Purport

When the master of the treasury addressed him as sinless, Dhruva Mahārāja, considering himself responsible for killing so many Yakṣas, might have thought himself otherwise. Kuvera, however, assured him that factually he had not killed any of the Yakṣas; therefore, he was not at all sinful. He did his duty as a king, as it is ordered by the laws of nature. "Nor should you think that your brother was killed by the Yakṣas," said Kuvera. "He died or was killed in due course of time by the laws of nature. Eternal time, one of the features of the Lord, is ultimately responsible for annihilation and generation. You are not responsible for such actions."

ŚB 4.12.4

अहं त्वमित्यपार्था धीरज्ञानात्पुरुषस्य हि ।
स्वाप्नीवाभात्यतद्ध्यानाद्यया बन्धविपर्ययौ ॥ ४ ॥

ahaṁ tvam ity apārthā dhīr
ajñānāt puruṣasya hi
svāpnīvābhāty atad-dhyānād
yayā bandha-viparyayau

Synonyms

aham — I; *tvam* — you; *iti* — thus; *apārthā* — misconceived; *dhīḥ* — intelligence; *ajñānāt* — from ignorance; *puruṣasya* — of a person; *hi* — certainly; *svāpni* — a dream; *iva* — like; *ābhāti* — appears; *a-tat-dhyānāt* — from the bodily concept of life; *yayā* — by which; *bandha* — bondage; *viparyayau* — and misery.

Translation

Misidentification of oneself and others as "I" and "you" on the basis of the bodily concept of life is a product of ignorance. This bodily concept is the cause of repeated birth and death, and it makes us go on continuously in material existence.

Purport

The conception of "I" and "you," *ahaṁ tvam,* as separate from each other, is due to our forgetfulness of our eternal relationship with the Supreme Personality of Godhead. The Supreme Person, Kṛṣṇa, is the central point, and all of us are His parts and parcels, just as hands and legs are parts and parcels of the whole body. When we actually come to this understanding of being eternally related to the Supreme Lord, this distinction, which is based on the bodily concept of life, cannot exist. The same example can be cited herewith: the hand is the hand, and the leg is the leg, but when both of them engage in the service of the whole body, there is no such distinction as "hands" and "legs," for all of them belong to the whole body, and all the parts working together constitute the whole body. Similarly, when the living entities are in Kṛṣṇa consciousness, there is no such distinction as "I" and "you" because everyone is engaged in the service of the Lord. Since the Lord is absolute, the services are also absolute; even though the hand is working one way and the leg is working in another way, since the purpose is the Supreme Personality of Godhead, they are all one. This is not to be confused with the statement by the Māyāvādī philosopher that "everything is one." Real knowledge is that hand is hand, leg is leg, body is body, and yet all together they are one. As soon as the living entity

thinks that he is independent, his conditional, material existence begins. The conception of independent existence is therefore like a dream. One has to be in Kṛṣṇa consciousness, his original position. Then he can be freed from material bondage.

ŚB 4.12.5

तद्गच्छ ध्रुव भद्रं ते भगवन्तमधोक्षजम् ।
सर्वभूतात्मभावेन सर्वभूतात्मविग्रहम् ॥ ५ ॥

tad gaccha dhruva bhadraṁ te
bhagavantam adhokṣajam
sarva-bhūtātma-bhāvena
sarva-bhūtātma-vigraham

Synonyms

tat — therefore; *gaccha* — come; *dhruva* — Dhruva; *bhadram* — good fortune; *te* — unto you; *bhagavantam* — unto the Supreme Personality of Godhead; *adhokṣajam* — who is beyond the concepts of material senses; *sarva-bhūta* — all living entities; *ātma-bhāvena* — by thinking of them as one; *sarva-bhūta* — in all living entities; *ātma* — the Supersoul; *vigraham* — having form.

Translation

My dear Dhruva, come forward. May the Lord always grace you with good fortune. The Supreme Personality of Godhead, who is beyond our sensory perception, is the Supersoul of all living entities, and thus all entities are one, without distinction. Therefore begin rendering service unto the transcendental

form of the Lord, who is the ultimate shelter of all living entities.

Purport

Here the word *vigraham,* "having specific form," is very significant, for it indicates that the Absolute Truth is ultimately the Supreme Personality of Godhead. That is explained in the *Brahma-saṁhitā. Sac-cid-ānanda-vigrahaḥ:* He has form, but His form is different from any kind of material form. The living entities are the marginal energy of the supreme form. As such, they are not different from the supreme form, but at the same time they are not equal to the supreme form. Dhruva Mahārāja is advised herewith to render service unto the supreme form. That will include service to other individual forms. For example, a tree has a form, and when water is poured on the root of the tree, the other forms — the leaves, twigs, flowers and fruits — are automatically watered. The Māyāvāda conception that because the Absolute Truth is everything He must be formless is rejected here. Rather, it is confirmed that the Absolute Truth has form, and yet He is all-pervading. Nothing is independent of Him.

ŚB 4.12.6

भजस्व भजनीयाङ्घ्रि मभवाय भवच्छिदम् ।
युक्तं विरहितं शक्त्या गुणमय्यात्ममायया ॥ ६ ॥

bhajasva bhajanīyāṅghrim
abhavāya bhava-cchidam
yuktaṁ virahitaṁ śaktyā
guṇa-mayyātma-māyayā

Synonyms

bhajasva — engage in devotional service; *bhajanīya* — worthy to be worshiped; *aṅghrim* — unto Him whose lotus feet; *abhavāya* — for deliverance from material existence; *bhava-chidam* — who cuts the knot of material entanglement; *yuktam* — attached; *virahitam* — aloof; *śaktyā* — to His potency; *guṇa-mayyā* — consisting of the modes of material nature; *ātma-māyayā* — by His inconceivable potency.

Translation

Engage yourself fully, therefore, in the devotional service of the Lord, for only He can deliver us from this entanglement of materialistic existence. Although the Lord is attached to His material potency, He is aloof from her activities. Everything in this material world is happening by the inconceivable potency of the Supreme Personality of Godhead.

Purport

In continuation of the previous verse, it is specifically mentioned here that Dhruva Mahārāja should engage himself in devotional service. Devotional service cannot be rendered to the impersonal Brahman feature of the Supreme Personality of Godhead. Whenever the word *bhajasva* appears, meaning "engage yourself in devotional service," there must be the servant, service and the served. The Supreme Personality of Godhead is served, the mode of activities to please Him is called service, and one who renders such service is called the servant. Another significant feature in this verse is that only the Lord, and no one else, is to

be served. That is confirmed in the Bhagavad-gītā (*māṁ ekaṁ śaraṇaṁ vraja*). There is no need to serve the demigods, who are just like the hands and legs of the Supreme Lord. When the Supreme Lord is served, the hands and legs of the Supreme Lord are automatically served. There is no need of separate service. As stated in Bhagavad-gītā (12.7), *teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt*. This means that the Lord, in order to show specific favor to the devotee, directs the devotee from within in such a way that ultimately he is delivered from the entanglement of material existence. No one but the Supreme Lord can help the living entity be delivered from the entanglement of this material world. The material energy is a manifestation of one of the Supreme Personality of Godhead's varieties of potencies (*parāsya śaktir vividhaiva śrūyate*). This material energy is one of the Lord's potencies, as much as heat and light are potencies of fire. The material energy is not different from the Supreme Godhead, but at the same time He has nothing to do with the material energy. The living entity, who is of the marginal energy, is entrapped by the material energy on the basis of his desire to lord it over the material world. The Lord is aloof from this, but when the same living entity engages himself in the devotional service of the Lord, then he becomes attached to this service. This situation is called *yuktam*. For devotees the Lord is present even in the material energy. This is the inconceivable potency of the Lord. Material energy acts in the three modes of material qualities, which produce the action and reaction of material existence. Those who are not devotees become involved in such activities, whereas devotees, who are dovetailed with the Supreme Personality of Godhead, are freed from such action and reaction of the material energy. The Lord is therefore described

herewith as *bhava-cchidam,* one who can give deliverance from the entanglement of material existence.

ŚB 4.12.7

वृणीहि कामं नृप यन्मनोगतं
मत्तस्त्वमौत्तानपदेऽविशङ्कितः ।
वरं वरार्होऽम्बुजनाभपादयो-
रनन्तरं त्वां वयमङ्ग शुश्रुम ॥ ७ ॥

vṛṇīhi kāmaṁ nṛpa yan mano-gataṁ
mattas tvam auttānapade 'viśaṅkitaḥ
varaṁ varārho 'mbuja-nābha-pādayor
anantaraṁ tvāṁ vayam aṅga śuśruma

Synonyms

vṛṇīhi — please ask; *kāmam* — desire; *nṛpa* — O King; *yat* — whatever; *manaḥ-gatam* — within your mind; *mattaḥ* — from me; *tvam* — you; *auttānapade* — O son of Mahārāja Uttānapāda; *aviśaṅkitaḥ* — without hesitation; *varam* — benediction; *vara-arhaḥ* — worthy to take benedictions; *ambuja* — lotus flower; *nābha* — whose navel; *pādayoḥ* — at His lotus feet; *anantaram* — constantly; *tvām* — about you; *vayam* — we; *aṅga* — dear Dhruva; *śuśruma* — have heard.

Translation

My dear Dhruva Mahārāja, son of Mahārāja Uttānapāda, we have heard that you are constantly engaged in transcendental loving service to the Supreme Personality of Godhead, who is known for His lotus navel. You are therefore worthy to take all

benedictions from us. Please, therefore, ask without hesitation whatever benediction you want from me.

Purport

Dhruva Mahārāja, the son of King Uttānapāda, was already known throughout the universe as a great devotee of the Lord, constantly thinking of His lotus feet. Such a pure, uncontaminated devotee of the Lord is worthy to have all the benedictions that can be offered by the demigods. He does not have to worship the demigods separately for such benedictions. Kuvera is the treasurer of the demigods, and he is personally offering whatever benediction Dhruva Mahārāja would like to have from him. Śrīla Bilvamaṅgala Ṭhākura stated, therefore, that for persons who engage in the devotional service of the Lord, all material benedictions wait like maidservants. Mukti-devī is just waiting at the door of the devotee to offer liberation, or more than that, at any time. To be a devotee is therefore an exalted position. Simply by rendering transcendental loving service unto the Supreme Personality of Godhead, one can have all the benedictions of the world without separate endeavor. Lord Kuvera said to Dhruva Mahārāja that he had heard that Dhruva was always in *samādhi,* or thinking of the lotus feet of the Lord. In other words, he knew that for Dhruva Mahārāja there was nothing desirable within the three material worlds. He knew that Dhruva would ask for nothing but to remember the lotus feet of the Supreme Lord constantly.

ŚB 4.12.8

मैत्रेय उवाच

स राजराजेन वराय चोदितो
ध्रुवो महाभागवतो महामतिः ।
हरौ स वव्रेऽचलितां स्मृतिं यया
तरत्ययत्नेन दुरत्ययं तमः ॥ ८ ॥

maitreya uvāca
sa rāja-rājena varāya codito
dhruvo mahā-bhāgavato mahā-matiḥ
harau sa vavre 'calitāṁ smṛtiṁ yayā
taraty ayatnena duratyayaṁ tamaḥ

Synonyms

maitreyaḥ uvāca — the great sage Maitreya said; *saḥ* — he; *rāja-rājena* — by the king of kings (Kuvera); *varāya* — for a benediction; *coditaḥ* — being asked; *dhruvaḥ* — Dhruva Mahārāja; *mahā-bhāgavataḥ* — a first-class pure devotee; *mahā-matiḥ* — most intelligent or thoughtful; *harau* — unto the Supreme Personality of Godhead; *saḥ* — he; *vavre* — asked; *acalitām* — unflinching; *smṛtim* — remembrance; *yayā* — by which; *tarati* — crosses over; *ayatnena* — without difficulty; *duratyayam* — unsurpassable; *tamaḥ* — nescience.

Translation

The great sage Maitreya continued: My dear Vidura, when thus asked to accept a benediction from Kuvera the Yakṣarāja [King of the Yakṣas], Dhruva Mahārāja, that most elevated pure devotee, who was an intelligent and thoughtful king, begged that he might have unflinching faith in and remembrance of the Su-

preme Personality of Godhead, for thus a person can cross over the ocean of nescience very easily, although it is very difficult for others to cross.

Purport

According to the opinion of expert followers of Vedic rites, there are different types of benedictions in terms of religiosity, economic development, sense gratification and liberation. These four principles are known as *catur-vargas.* Of all the *catur-vargas,* the benediction of liberation is considered to be the highest in this material world. To be enabled to cross over material nescience is known as the highest *puruṣārtha,* or benediction for the human being. But Dhruva Mahārāja wanted a benediction which surpasses even the highest *puruṣārtha,* liberation. He wanted the benediction that he might constantly remember the lotus feet of the Lord. This stage of life is called *pañcama-puruṣārtha.* When a devotee comes to the platform of *pañcama-puruṣārtha,* simply engaging in devotional service to the Lord, the fourth *puruṣārtha,* liberation, becomes very insignificant in his eyes. Śrīla Prabodhānanda Sarasvatī has stated in this connection that for a devotee liberation is a hellish condition of life; as for sense gratification, which is available in the heavenly planets, the devotee considers it to be a will-o'-the-wisp, having no value in life. *Yogīs* endeavor to control the senses, but for a devotee, controlling the senses is no difficulty at all. The senses are compared to serpents, but for a devotee the serpents' poison teeth are broken. Thus Śrīla Prabodhānanda Sarasvatī has analyzed all kinds of benedictions available in this world, and he has clearly declared that for a pure devotee they are all of no significance. Dhruva Mahārāja was also a *mahā-bhāgavata,* or

a first-class pure devotee, and his intelligence was very great (*mahā-matiḥ*). Unless one is very intelligent, one cannot take to devotional service, or Kṛṣṇa consciousness. Naturally, anyone who is a first-class devotee must be a first-class intelligent person and therefore not interested in any kind of benediction within this material world. Dhruva Mahārāja was offered a benediction by the king of the kings. Kuvera, the treasurer of the demigods, whose only business is to supply immense riches to persons within this materialistic world, is described as the king of kings because unless one is blessed by Kuvera one cannot become a king. The king of kings personally offered Dhruva Mahārāja any amount of riches, but he declined to accept them. Therefore he is described here as *mahā-matiḥ* — very thoughtful, or highly intellectual.

ŚB 4.12.9

तस्य प्रीतेन मनसा तां दत्त्वैडविडस्ततः ।
पश्यतोऽन्तर्दधे सोऽपि स्वपुरं प्रत्यपद्यत ॥ ९ ॥

tasya prītena manasā
tāṁ dattvaiḍaviḍas tataḥ
paśyato 'ntardadhe so 'pi
sva-puraṁ pratyapadyata

Synonyms

tasya — with Dhruva; *prītena* — being very pleased; *manasā* — with such a mentality; *tām* — that remembrance; *dattvā* — having given; *aiḍaviḍaḥ* — Kuvera, son of Iḍaviḍā; *tataḥ* — thereafter; *paśyataḥ* — while Dhruva was looking on; *antardadhe* — disappeared; *saḥ* — he (Dhruva); *api* —

also; *sva-puram* — to his city; *pratyapadyata* — returned.

Translation

The son of Iḍaviḍā, Lord Kuvera, was very pleased, and happily he gave Dhruva Mahārāja the benediction he wanted. Thereafter he disappeared from Dhruva's presence, and Dhruva Mahārāja returned to his capital city.

Purport

Kuvera, who is known as the son of Iḍaviḍā, was very pleased with Dhruva Mahārāja because he did not ask him for anything materially enjoyable. Kuvera is one of the demigods, so one may put forward the argument, "Why did Dhruva Mahārāja take a benediction from a demigod?" The answer is that for a Vaiṣṇava there is no objection to taking a benediction from a demigod if it is favorable for advancing Kṛṣṇa consciousness. The *gopīs,* for example, worshiped Kātyāyanī, a demigoddess, but the only benediction they wanted from the goddess was to have Kṛṣṇa as their husband. A Vaiṣṇava is not interested in asking any benediction from the demigods, nor is he interested in asking benedictions from the Supreme Personality of Godhead. It is said in the *Bhāgavatam* that liberation can be offered by the Supreme Person, but even if a pure devotee is offered liberation by the Supreme Lord, he refuses to accept it. Dhruva Mahārāja did not ask Kuvera for transference to the spiritual world, which is called liberation; he simply asked that wherever he would remain — whether in the spiritual or material world — he would always remember the Supreme Personality of Godhead. A Vaiṣṇava is always respectful to everyone. So when Kuvera

offered him a benediction, he did not refuse it. But he wanted something which would be favorable to his advancement in Kṛṣṇa consciousness.

ŚB 4.12.10

अथायजत यज्ञेशं क्रतुभिर्भूरिदक्षिणैः ।
द्रव्यक्रियादेवतानां कर्म कर्मफलप्रदम् ॥ १० ॥

athāyajata yajñeśaṁ
kratubhir bhūri-dakṣiṇaiḥ
dravya-kriyā-devatānāṁ
karma karma-phala-pradam

Synonyms

atha — thereafter; *ayajata* — he worshiped; *yajña-īśam* — the master of sacrifices; *kratubhiḥ* — by sacrificial ceremonies; *bhūri* — great; *dakṣiṇaiḥ* — by charities; *dravya-kriyā-devatānām* — of (sacrifices including various) paraphernalia, activities and demigods; *karma* — the objective; *karma-phala* — the result of activities; *pradam* — who awards.

Translation

As long as he remained at home, Dhruva Mahārāja performed many great ceremonial sacrifices in order to please the enjoyer of all sacrifices, the Supreme Personality of Godhead. Prescribed ceremonial sacrifices are especially meant to please Lord Viṣṇu, who is the objective of all such sacrifices and who awards the resultant benedictions.

Purport

In Bhagavad-gītā (3.9) it is said, *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* one should act or work only in order to please the Supreme Lord; otherwise one becomes entangled in the resultant reactions. According to the four divisions of *varṇa* and *āśrama, kṣatriyas* and *vaiśyas* are especially advised to perform great ceremonial sacrifices and to distribute their accumulated money very liberally. Dhruva Mahārāja, as a king and ideal *kṣatriya,* performed many such sacrifices, giving very liberally in charity. *Kṣatriyas* and *vaiśyas* are supposed to earn their money and accumulate great riches. Sometimes they do it by acting sinfully. *Kṣatriyas* are meant to rule over a country; Dhruva Mahārāja, for example, in the course of ruling, had to fight and kill many Yakṣas. Such action is necessary for *kṣatriyas.* A *kṣatriya* should not be a coward, and he should not be nonviolent; to rule over the country he has to act violently.

Kṣatriyas and *vaiśyas* are therefore especially advised to give in charity at least fifty percent of their accumulated wealth. In Bhagavad-gītā it is recommended that even though one enters the renounced order of life, he still cannot give up the performance of *yajña, dāna* and *tapasya.* They are never to be given up. *Tapasya* is meant for the renounced order of life; those who are retired from worldly activities should perform *tapasya,* penances and austerities. Those who are in the material world, the *kṣatriyas* and *vaiśyas,* must give charity. *Brahmacārīs,* in the beginning of their lives, should perform different kinds of *yajñas.*

Dhruva Mahārāja, as an ideal king, practically emptied his treasury by giving charity. A king is not meant simply to realize taxes from the citizens and accumulate wealth to spend in sense gratification. World monarchy has failed ever since kings began to satisfy their personal senses with the taxes accumulated from the citizens. Of course, whether the system is monarchy or democracy, the same corruption is still going on. At the present moment there are different parties in the democratic government, but everyone is busy trying to keep his post or trying to keep his political party in power. The politicians have very little time to think of the welfare of the citizens, whom they oppress with heavy taxes in the form of income tax, sales tax and many other taxes — people sometimes have eighty to ninety percent of their income taken away, and these taxes are lavishly spent for the high salaries drawn by the officers and rulers. Formerly, the taxes accumulated from the citizens were spent for performing great sacrifices as enjoined in the Vedic literature. At the present moment, however, almost all forms of sacrifice are not at all possible; therefore, it is recommended in the *śāstras* that people should perform *saṅkīrtana-yajña.* Any householder, regardless of his position, can perform this *saṅkīrtana-yajña* without expenditure. All the family members can sit down together and simply clap their hands and chant the Hare Kṛṣṇa *mahā-mantra.* Somehow or other, everyone can manage to perform such a *yajña* and distribute *prasāda* to the people in general. That is quite sufficient for this Age of Kali. The Kṛṣṇa consciousness movement is based on this principle: chant the Hare Kṛṣṇa *mantra* at every moment, as much as possible, both inside and outside of the temples, and, as far as possible, distribute *prasāda.* This process can be accelerated with the cooperation of

state administrators and those who are producing the country's wealth. Simply by liberal distribution of *prasāda* and *saṅkīrtana,* the whole world can become peaceful and prosperous.

Generally in all the material sacrifices recommended in the Vedic literature there are offerings to the demigods. This demigod worship is especially meant for less intelligent men. Actually, the result of such sacrifice goes to the Supreme Personality of Godhead, Nārāyaṇa. Lord Kṛṣṇa says in *Bhagavad-gītā* (5.29), *bhoktāraṁ yajña-tapasām:* He is actually the enjoyer of all sacrifices. His name, therefore, is Yajña-puruṣa.

Although Dhruva Mahārāja was a great devotee and had nothing to do with these sacrifices, to set an example to his people he performed many sacrifices and gave all his wealth in charity. For as long as he lived as a householder, he never spent a farthing for his sense gratification. In this verse the word *karma-phala-pradam* is very significant. The Lord awards everyone different kinds of *karma* as the individual living entities desire; He is the Supersoul present within the heart of everyone, and He is so kind and liberal that He gives everyone full facilities to perform whatever acts one wants. Then the result of the action is also enjoyed by the living entity. If anyone wants to enjoy or lord it over material nature, the Lord gives him full facilities, but he becomes entangled in the resultant reactions. Similarly, if anyone wants to engage himself fully in devotional service, the Lord gives him full facilities, and the devotee enjoys the results. The Lord is therefore known as *karma-phala-prada.*

ŚB 4.12.11

सर्वात्मन्यच्युतेऽसर्वे तीव्रौघां भक्तिमुद्वहन् ।

दद‍र्शात्मनि भूतेषु तमेवावस्थितं विभुम् ॥ ११ ॥

sarvātmany acyute ’sarve
tīvraughāṁ bhaktim udvahan
dadarśātmani bhūteṣu
tam evāvasthitaṁ vibhum

Synonyms

sarva-ātmani — unto the Supersoul; *acyute* — infallible; *asarve* — without any limit; *tīvra-oghām* — with unrelenting force; *bhaktim* — devotional service; *udvahan* — rendering; *dadarśa* — he saw; *ātmani* — in the Supreme Spirit; *bhūteṣu* — in all living entities; *tam* — Him; *eva* — only; *avasthitam* — situated; *vibhum* — all-powerful.

Translation

Dhruva Mahārāja rendered devotional service unto the Supreme, the reservoir of everything, with unrelenting force. While carrying out his devotional service to the Lord, he could see that everything is situated in Him only and that He is situated in all living entities. The Lord is called Acyuta because He never fails in His prime duty, to give protection to His devotees.

Purport

Not only did Dhruva Mahārāja perform many sacrifices, but he carried on his transcendental occupation of engagement in the devotional service of the Lord. The ordinary *karmīs,* who want to enjoy the results of fruitive activities, are concerned only with sacrifices and ritualistic ceremonies as enjoined in

the Vedic *śāstras.* Although Dhruva Mahārāja performed many sacrifices in order to be an exemplary king, he was constantly engaged in devotional service. The Lord always protects His surrendered devotee. A devotee can see that the Lord is situated in everyone's heart, as stated in the Bhagavad-gītā (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*). Ordinary persons cannot understand how the Supreme Lord is situated in everyone's heart, but a devotee can actually see Him. Not only can the devotee see Him outwardly, but he can see, with spiritual vision, that everything is resting in the Supreme Personality of Godhead, as described in Bhagavad-gītā (*mat-sthāni sarva-bhūtāni*). That is the vision of a *mahā-bhāgavata.* He sees everything others see, but instead of seeing merely the trees, the mountains, the cities or the sky, he sees only his worshipable Supreme Personality of Godhead in everything because everything is resting in Him only. This is the vision of the *mahā-bhāgavata.* In summary, a *mahā-bhāgavata,* a highly elevated pure devotee, sees the Lord everywhere, as well as within the heart of everyone. This is possible for devotees who have developed elevated devotional service to the Lord. As stated in the *Brahma-saṁhitā* (5.38), *premāñjana-cchurita-bhakti-vilocanena:* only those who have smeared their eyes with the ointment of love of Godhead can see everywhere the Supreme Lord face to face; it is not possible by imagination or so-called meditation.

ŚB 4.12.12

तमेवं शीलसम्पन्नं ब्रह्मण्यं दीनवत्सलम् ।
गोप्तारं धर्मसेतूनां मेनिरे पितरं प्रजाः ॥ १२ ॥

tam evaṁ śīla-sampannaṁ

brahmaṇyaṁ dīna-vatsalam
goptāraṁ dharma-setūnāṁ
menire pitaraṁ prajāḥ

Synonyms

tam — him; *evam* — thus; *śīla* — with godly qualities; *sampannam* — endowed; *brahmaṇyam* — respectful to the *brāhmaṇas*; *dīna* — to the poor; *vatsalam* — kind; *goptāram* — protector; *dharma-setūnām* — of religious principles; *menire* — thought; *pitaram* — father; *prajāḥ* — the citizens.

Translation

Dhruva Mahārāja was endowed with all godly qualities; he was very respectful to the devotees of the Supreme Lord and very kind to the poor and innocent, and he protected religious principles. With all these qualifications, he was considered to be the direct father of all the citizens.

Purport

The personal qualities of Dhruva Mahārāja described herein are the exemplary qualities of a saintly king. Not only a king but also the leaders of a modern democratic or impersonal government must be qualified with all these godly characteristics. Then the citizens of the state can be happy. It is clearly stated here that the citizens thought of Dhruva Mahārāja as their father. As a child, depending on the able father, is completely satisfied, so the citizens of the state, being protected by the state or the king, should remain satisfied in every respect. At the present moment,

however, there is no guarantee by the government of even the primary necessities of life in the state, namely, the protection of the lives and property of the citizens.

One word is very significant in this connection: *brahmaṇyam.* Dhruva Mahārāja was very devoted to the *brāhmaṇas,* who engage in the study of the *Vedas* and thereby know the Supreme Personality of Godhead. They are always busy propagating Kṛṣṇa consciousness. The state should be very respectful to societies that distribute God consciousness all over the world, but, unfortunately, at the present moment there is no state or government support given to such movements. As for good qualities, it is very difficult to find anyone in state administration with any good qualities. The administrators simply sit in their administrative posts and say no to every request, as if they were paid to say no to the citizens. Another word, *dīna-vatsalam,* is very significant also. The state head should be very kind to the innocent. Unfortunately, in this age the state agents and the presidents draw good salaries from the state, and they pose themselves as very pious, but they allow the running of slaughterhouses, where innocent animals are killed. If we try to compare the godly qualities of Dhruva Mahārāja to the qualities of modern statesmen, we can see that there is no actual comparison. Dhruva Mahārāja was present in the Satya-yuga, as will be clear from the next verses. He was the ideal king in Satya-yuga. The government administration in the present age (Kali-yuga) is bereft of all godly qualities. Considering all these points, the people today have no alternative but to take to Kṛṣṇa consciousness for protection of religion, life and property.

<u>ŚB 4.12.13</u>

षट्त्रिंशद्वर्षसाहस्रं शशास क्षितिमण्डलम् ।
भोगैः पुण्यक्षयं कुर्वन्नभोगैरशुभक्षयम् ॥ १३ ॥

ṣaṭ-triṁśad-varṣa-sāhasraṁ
śaśāsa kṣiti-maṇḍalam
bhogaiḥ puṇya-kṣayaṁ kurvann
abhogair aśubha-kṣayam

Synonyms

ṣaṭ-triṁśat — thirty-six; *varṣa* — years; *sāhasram* — thousand; *śaśāsa* — ruled; *kṣiti-maṇḍalam* — the earth planet; *bhogaiḥ* — by enjoyment; *puṇya* — of reactions of pious activities; *kṣayam* — diminution; *kurvan* — doing; *abhogaiḥ* — by austerities; *aśubha* — of inauspicious reactions; *kṣayam* — diminution.

Translation

Dhruva Mahārāja ruled over this planet for thirty-six thousand years; he diminished the reactions of pious activities by enjoyment, and by practicing austerities he diminished inauspicious reactions.

Purport

That Dhruva Mahārāja ruled over the planet for thirty-six thousand years means that he was present in the Satya-yuga because in the Satya-yuga people used to live for one hundred thousand years. In the next *yuga,* Tretā, people used to live for ten thousand years, and in the next *yuga,* Dvāpara, for one thousand years. In the present age, the Kali-yuga, the maximum duration

of life is one hundred years. With the change of the *yugas,* the duration of life and memory, the quality of kindness, and all other good qualities diminish. There are two kinds of activities, namely pious and impious. By executing pious activities one can gain facilities for higher material enjoyment, but due to impious activities one has to undergo severe distress. A devotee, however, is not interested in enjoyment or affected by distress. When he is prosperous he knows, "I am diminishing the results of my pious activities," and when he is in distress he knows, "I am diminishing the reactions of my impious activities." A devotee is not concerned with enjoyment or distress; he simply desires to execute devotional service. It is said in the *Śrīmad-Bhāgavatam* that devotional service should be *apratihatā,* unchecked by the material conditions of happiness or distress. The devotee undergoes processes of austerity such as observing Ekādaśī and similar other fasting days and refraining from illicit sex life, intoxication, gambling and meat-eating. Thus he becomes purified from the reactions of his past impious life, and because he engages in devotional service, which is the most pious activity, he enjoys life without separate endeavor.

ŚB 4.12.14

एवं बहुसवं कालं महात्माविचलेन्द्रियः ।
त्रिवर्गौपयिकं नीत्वा पुत्रायादान्नृपासनम् ॥ १४ ॥

evaṁ bahu-savaṁ kālaṁ
mahātmāvicalendriyaḥ
tri-vargaupayikaṁ nītvā
putrāyādān nṛpāsanam

Synonyms

evam — thus; *bahu* — many; *savam* — years; *kālam* — time; *mahā-ātmā* — great soul; *avicala-indriyaḥ* — without being disturbed by sense agitation; *tri-varga* — three kinds of worldly activities; *aupayikam* — favorable for executing; *nītvā* — having passed; *putrāya* — to his son; *adāt* — he handed over; *nṛpa-āsanam* — the royal throne.

Translation

The self-controlled great soul Dhruva Mahārāja thus passed many, many years favorably executing three kinds of worldly activities, namely religiosity, economic development and satisfaction of all material desires. Thereafter he handed over the charge of the royal throne to his son.

Purport

Perfection of materialistic life is suitably attained by the process of observing religious principles. This leads automatically to successful economic development, and thus there is no difficulty in satisfying all material desires. Since Dhruva Mahārāja, as a king, had to keep up his status quo or it would not have been possible to rule over the people in general, he did it perfectly. But as soon as he saw that his son was grown up and could take charge of the royal throne, he immediately handed over the charge and retired from all material engagements.

One word used here is very significant — *avicalendriyaḥ*, which means that he was not disturbed by the agitation of the senses nor was his sensory power diminished, although in years he

was a very old man. Since he ruled over the world for thirty-six thousand years, naturally one may conclude that he became very, very old, but factually his senses were very young — and yet he was not interested in sense gratification. In other words, he remained self-controlled. He performed his duties perfectly according to the materialistic way. That is the way of behavior of great devotees. Śrīla Raghunātha dāsa Gosvāmī, one of the direct disciples of Lord Caitanya, was the son of a very rich man. Although he had no interest in enjoying material happiness, when he was entrusted with doing something in managing the state, he did it perfectly. Śrīla Gaurasundara advised him, "From within, keep yourself and your mind completely aloof, but externally execute the material duties just as they need to be done." This transcendental position can be achieved by devotees only, as described in the Bhagavad-gītā: while others, such as *yogīs,* try to control their senses by force, devotees, even though possessing full sensory powers, do not use them because they engage in higher, transcendental activities.

ŚB 4.12.15

मन्यमान इदं विश्वं मायारचितमात्मनि ।
अविद्यारचितस्वप्नगन्धर्वनगरोपमम् ॥ १५ ॥

manyamāna idaṁ viśvaṁ
māyā-racitam ātmani
avidyā-racita-svapna-
gandharva-nagaropamam

Synonyms

manyamānaḥ — realizing; *idam* — this; *viśvam* —

universe; *māyā* — by the external energy; *racitam* — manufactured; *ātmani* — unto the living entity; *avidyā* — by illusion; *racita* — manufactured; *svapna* — a dream; *gandharva-nagara* — phantasmagoria; *upamam* — like.

Translation

Śrīla Dhruva Mahārāja realized that this cosmic manifestation bewilders living entities like a dream or phantasmagoria because it is a creation of the illusory, external energy of the Supreme Lord.

Purport

In the deep forest it sometimes appears that there are big palaces and nice cities. That is technically called *gandharva-nagara.* Similarly, in dreams also we create many false things out of imagination. A self-realized person, or a devotee, knows well that this material cosmic manifestation is a temporary, illusory representation appearing to be truth. It is like a phantasmagoria. But behind this shadow creation there is reality — the spiritual world. A devotee is interested in the spiritual world, not its shadow. Since he has realization of the supreme truth, a devotee is not interested in this temporary shadow of truth. This is confirmed in the Bhagavad-gītā (*paraṁ dṛṣṭvā nivartate*).

ŚB 4.12.16

आत्मस्त्र्यपत्यसुहृदो बलमृद्धकोश-
मन्त:पुरं परिविहारभुवश्च रम्या: ।
भूमण्डलं जलधिमेखलमाकलय्य

कालोपसृष्टमिति स प्रययौ विशालाम् ॥ १६ ॥

ātma-stry-apatya-suhṛdo balam ṛddha-kośam
antaḥ-puraṁ parivihāra-bhuvaś ca ramyāḥ
bhū-maṇḍalaṁ jaladhi-mekhalam ākalayya
kālopasṛṣṭam iti sa prayayau viśālām

Synonyms

ātma — body; *strī* — wives; *apatya* — children; *suhṛdaḥ* — friends; *balam* — influence, army; *ṛddha-kośam* — rich treasury; *antaḥ-puram* — female residential quarters; *parivihāra-bhuvaḥ* — pleasure-grounds; *ca* — and; *ramyāḥ* — beautiful; *bhū-maṇḍalam* — the complete earth; *jala-dhi* — by oceans; *mekhalam* — bound; *ākalayya* — considering; *kāla* — by time; *upasṛṣṭam* — created; *iti* — thus; *saḥ* — he; *prayayau* — went; *viśālām* — to Badarikāśrama.

Translation

Thus Dhruva Mahārāja, at the end, left his kingdom, which extended all over the earth and was bounded by the great oceans. He considered his body, his wives, his children, his friends, his army, his rich treasury, his very comfortable palaces and his many enjoyable pleasure-grounds to be creations of the illusory energy. Thus in due course of time he retired to the forest in the Himālayas known as Badarikāśrama.

Purport

In the beginning of his life, when he went to the forest in search of the Supreme Personality of Godhead, Dhruva Mahārāja

realized that all bodily conceptions of pleasure are products of the illusory energy. In the very beginning, of course, he was after the kingdom of his father, and in order to get it he went to search for the Supreme Lord. But he later realized that everything is the creation of the illusory energy. From the acts of Śrīla Dhruva Mahārāja we can understand that somehow or other if one becomes Kṛṣṇa conscious — it does not matter what his motivation is in the beginning — he will eventually realize the real truth by the grace of the Lord. In the beginning, Dhruva Mahārāja was interested in the kingdom of his father, but later he became a great devotee, *mahā-bhāgavata,* and had no interest in material enjoyment. The perfection of life can be achieved only by devotees. Even if one completes only a minute percentage of devotional service and then falls down from his immature position, he is better than a person who fully engages in the fruitive activities of this material world.

ŚB 4.12.17

तस्यां विशुद्धकरणः शिववार्विगाह्य
बद्ध्वासनं जितमरुन्मनसाहृताक्षः ।
स्थूले दधार भगवत्प्रतिरूप एतद्
ध्यायंस्तदव्यवहितो व्यसृजत्समाधौ ॥ १७ ॥

tasyāṁ viśuddha-karaṇaḥ śiva-vār vigāhya
baddhvāsanaṁ jita-marun manasāhṛtākṣaḥ
sthūle dadhāra bhagavat-pratirūpa etad
dhyāyaṁs tad avyavahito vyasṛjat samādhau

Synonyms

tasyām — in Badarikāśrama; *viśuddha* — purified; *karaṇaḥ* — his senses; *śiva* — pure; *vāḥ* — water; *vigāhya* — bathing in; *baddhvā* — having fixed; *āsanam* — sitting position; *jita* — controlled; *marut* — breathing process; *manasā* — by the mind; *āhṛta* — withdrawn; *akṣaḥ* — his senses; *sthūle* — physical; *dadhāra* — he concentrated; *bhagavat-pratirūpe* — on the exact form of the Lord; *etat* — the mind; *dhyāyan* — meditating upon; *tat* — that; *avyavahitaḥ* — without stopping; *vyasṛjat* — he entered; *samādhau* — into trance.

Translation

In Badarikāśrama Dhruva Mahārāja's senses became completely purified because he bathed regularly in the crystal-clear, purified water. He fixed his sitting position and by yogic practice controlled the breathing process and the air of life; in this way his senses were completely withdrawn. Then he concentrated his mind on the arcā-vigraha form of the Lord, which is the exact replica of the Lord and, thus meditating upon Him, entered into complete trance.

Purport

Here is a description of the *aṣṭāṅga-yoga* system, to which Dhruva Mahārāja was already accustomed. *Aṣṭāṅga-yoga* was never meant to be practiced in a fashionable city. Dhruva Mahārāja went to Badarikāśrama, and in a solitary place, alone, he practiced *yoga*. He concentrated his mind on the *arcā-vigraha*, the worshipable Deity of the Lord, which exactly represents the Supreme Lord, and thus thinking constantly of that Deity, he became absorbed in trance. Worship of the *arcā-vigraha* is not

idol worship. The *arcā-vigraha* is an incarnation of the Lord in a form appreciable by a devotee. Therefore devotees engage in the temple in the service of the Lord as *arcā-vigraha,* a form made of *sthūla* (material) objects such as stone, metal, wood, jewels or paint. All of these are called *sthūla,* or physical representations. Since the devotees follow the regulative principles of worship, even though the Lord is there in His physical form He is nondifferent from His original, spiritual form. Thus the devotee gets the benefit of achieving the ultimate goal of life, that is to say, becoming always absorbed in thought of the Lord. This incessant thought of the Lord, as prescribed in the *Bhagavad-gītā,* makes one the topmost *yogī.*

ŚB 4.12.18

भक्तिं हरौ भगवति प्रवहन्नजस्र-
मानन्दबाष्पकलया मुहुरर्द्यमानः ।
विक्लिद्यमानहृदयः पुलकाचिताङ्गो
नात्मानमस्मरदसाविति मुक्तलिङ्गः ॥ १८ ॥

bhaktiṁ harau bhagavati pravahann ajasram
ānanda-bāṣpa-kalayā muhur ardyamānaḥ
viklidyamāna-hṛdayaḥ pulakācitāṅgo
nātmānam asmarad asāv iti mukta-liṅgaḥ

Synonyms

bhaktim — devotional service; *harau* — unto Hari; *bhagavati* — the Supreme Personality of Godhead; *pravahan* — constantly engaging in; *ajasram* — always; *ānanda* — blissful; *bāṣpa-kalayā* — by a stream of tears; *muhuḥ* — again

and again; *ardyamānaḥ* — being overcome; *viklidyamāna* — melting; *hṛdayaḥ* — his heart; *pulaka* — standing of hairs; *ācita* — covered; *aṅgaḥ* — his body; *na* — not; *ātmānam* — body; *asmarat* — he remembered; *asau* — he; *iti* — thus; *mukta-liṅgaḥ* — free from the subtle body.

Translation

Because of his transcendental bliss, incessant tears flowed from his eyes, his heart melted, and there was shivering and standing of the hairs all over his body. Thus transformed, in a trance of devotional service, Dhruva Mahārāja completely forgot his bodily existence, and thus he immediately became liberated from material bondage.

Purport

Due to constant engagement in devotional service — hearing, chanting, remembering, worshiping the Deity, etc., as prescribed in nine varieties — there are different symptoms which appear in the body of a devotee. These eight bodily transformations, which indicate that a devotee is already liberated within himself, are called *aṣṭa-sāttvika-vikāra.* When a devotee completely forgets his bodily existence, he should be understood to be liberated. He is no longer encaged in the body. The example is given that when a coconut becomes completely dry, the coconut pulp within the coconut shell separates from the bondage of the shell and the outer covering. By moving the dry coconut, one can hear that the pulp within is no longer attached to the shell or to the covering. Similarly, when one is fully absorbed in devotional service, he is completely disconnected from the

two material coverings, the subtle and gross bodies. Dhruva Mahārāja actually attained this stage of life by constantly discharging devotional service. He has already been described as a *mahā-bhāgavata,* for unless one becomes a *mahā-bhāgavata,* or a first-class pure devotee, these symptoms are not visible. Lord Caitanya exhibited all these symptoms. Ṭhākura Haridāsa also exhibited them, and there are many pure devotees who manifested such bodily symptoms. They are not to be imitated, but when one is actually advanced, these symptoms are exhibited. At that time it is to be understood that a devotee is materially free. Of course, from the beginning of devotional service the path of liberation immediately opens, just as the coconut taken from the tree immediately begins to dry; it simply takes some time for the shell and pulp to separate from one another.

An important word in this verse is *mukta-liṅgaḥ. Mukta* means "liberated," and *liṅga* means "the subtle body." When a man dies, he quits the gross body, but the subtle body of mind, intelligence and ego carries him to a new body. While existing in the present body, the same subtle body carries him from one stage of life to another (for example, from childhood to boyhood) by mental development. The mental condition of a baby is different from that of a boy, the mental condition of a boy is different from that of a young man, and the mental condition of a young man is different from that of an old man. So at death the process of changing bodies takes place due to the subtle body: the mind, intelligence and ego carry the soul from one gross body to another. This is called transmigration of the soul. But there is another stage, when one becomes liberated even from the subtle body; at that time the living entity is competent

and fully prepared to be transferred to the transcendental or spiritual world.

The description of the bodily symptoms of Śrī Dhruva Mahārāja makes it apparent that he became perfectly fit to be transferred to the spiritual world. One can experience the distinction between the subtle and gross bodies even daily: in a dream, one's gross body is lying on the bed while the subtle body carries the soul, the living entity, to another atmosphere. But because the gross body has to be continued, the subtle body comes back and settles in the present gross body. Therefore one has to become free from the subtle body also. This freedom is known as *mukta-liṅga.*

ŚB 4.12.19

स ददर्श विमानाग्र्यं नभसोऽवतरद् ध्रुवः ।
विभ्राजयद्दश दिशो राकापतिमिवोदितम् ॥ १९ ॥

sa dadarśa vimānāgryaṁ
nabhaso 'vatarad dhruvaḥ
vibhrājayad daśa diśo
rākāpatim ivoditam

Synonyms

saḥ — he; *dadarśa* — saw; *vimāna* — an airplane; *agryam* — very beautiful; *nabhasaḥ* — from the sky; *avatarat* — descending; *dhruvaḥ* — Dhruva Mahārāja; *vibhrājayat* — illuminating; *daśa* — ten; *diśaḥ* — directions; *rākā-patim* — the full moon; *iva* — like; *uditam* — visible.

Translation

As soon as the symptoms of his liberation were manifest, he saw a very beautiful airplane coming down from the sky, as if the brilliant full moon were coming down, illuminating all the ten directions.

Purport

There are different levels of acquired knowledge — direct knowledge, knowledge received from authorities, transcendental knowledge, knowledge beyond the senses, and finally spiritual knowledge. When one surpasses the stage of acquiring knowledge by the descending process, he is immediately situated on the transcendental platform. Dhruva Mahārāja, being liberated from the material concept of life, was situated in transcendental knowledge and could perceive the presence of a transcendental airplane which was as brilliant as the full moonlight. This is not possible in the stages of direct or indirect perception of knowledge. Such knowledge is a special favor of the Supreme Personality of Godhead. One can, however, rise to this platform of knowledge by the gradual process of advancing in devotional service, or Kṛṣṇa consciousness.

ŚB 4.12.20

तत्रानु देवप्रवरौ चतुर्भुजौ
श्यामौ किशोरावरुणाम्बुजेक्षणौ ।
स्थिताववष्टभ्य गदां सुवाससौ
किरीटहाराङ्गदचारुकुण्डलौ ॥ २० ॥

tatrānu deva-pravarau catur-bhujau
śyāmau kiśorāv aruṇāmbujekṣaṇau
sthitāv avaṣṭabhya gadāṁ suvāsasau
kirīṭa-hārāṅgada-cāru-kuṇḍalau

Synonyms

tatra — there; *anu* — then; *deva-pravarau* — two very beautiful demigods; *catuḥ-bhujau* — with four arms; *śyāmau* — blackish; *kiśorau* — quite young; *aruṇa* — reddish; *ambuja* — lotus flower; *īkṣaṇau* — with eyes; *sthitau* — situated; *avaṣṭabhya* — holding; *gadām* — clubs; *suvāsasau* — with nice garments; *kirīṭa* — helmets; *hāra* — necklaces; *aṅgada* — bracelets; *cāru* — beautiful; *kuṇḍalau* — with earrings.

Translation

Dhruva Mahārāja saw two very beautiful associates of Lord Viṣṇu in the plane. They had four hands and a blackish bodily luster, they were very youthful, and their eyes were just like reddish lotus flowers. They held clubs in their hands, and they were dressed in very attractive garments with helmets and were decorated with necklaces, bracelets and earrings.

Purport

The inhabitants of Viṣṇuloka are of the same bodily feature as Lord Viṣṇu, and they also hold club, conchshell, lotus flower and disc. In this verse it is distinctly stated that they had four hands and were nicely dressed; the description of their bodily decorations corresponds exactly to that of Viṣṇu. So the two uncom-

mon personalities who descended from the airplane came directly from Viṣṇuloka, or the planet where Lord Viṣṇu lives.

ŚB 4.12.21

विज्ञाय तावुत्तमगायकिङ्करा-
वभ्युत्थितः साध्वसविस्मृतक्रमः ।
ननाम नामानि गृणन्मधुद्विषः
पार्षत्प्रधानाविति संहताञ्जलिः ॥ २१ ॥

vijñāya tāv uttamagāya-kiṅkarāv
abhyutthitaḥ sādhvasa-vismṛta-kramaḥ
nanāma nāmāni gṛṇan madhudviṣaḥ
pārṣat-pradhānāv iti saṁhatāñjaliḥ

Synonyms

vijñāya — after understanding; *tau* — them; *uttama-gāya* — of Lord Viṣṇu (of excellent renown); *kiṅkarau* — two servants; *abhyutthitaḥ* — stood up; *sādhvasa* — by being puzzled; *vismṛta* — forgot; *kramaḥ* — proper behavior; *nanāma* — offered obeisances; *nāmāni* — names; *gṛṇan* — chanting; *madhu-dviṣaḥ* — of the Lord (the enemy of Madhu); *pārṣat* — associates; *pradhānau* — chief; *iti* — thus; *saṁhata* — respectfully joined; *añjaliḥ* — with folded hands.

Translation

Dhruva Mahārāja, seeing that these uncommon personalities were direct servants of the Supreme Personality of Godhead, immediately stood up. But, being puzzled, in hastiness he for-

got how to receive them in the proper way. Therefore he simply offered obeisances with folded hands and chanted and glorified the holy names of the Lord.

Purport

Chanting of the holy names of the Lord is perfect in every way. When Dhruva Mahārāja saw the Viṣṇudūtas, the direct associates of Lord Viṣṇu, four-handed and nicely decorated, he could understand who they were, but for the time being he was puzzled. But simply by chanting the holy name of the Lord, the Hare Kṛṣṇa *mantra,* he could satisfy the uncommon guests who had all of a sudden arrived before him. The chanting of the holy name of the Lord is perfect; even though one does not know how to please Lord Viṣṇu or His associates, simply by sincerely chanting the holy name of the Lord, everything becomes perfect. A devotee, therefore, either in danger or in happiness, constantly chants the Hare Kṛṣṇa *mantra.* When he is in danger he is immediately relieved, and when he is in a position to see Lord Viṣṇu or His associates directly, by chanting this *mahā-mantra* he can please the Lord. This is the absolute nature of the *mahā-mantra.* Either in danger or in happiness, it can be chanted without limitation.

ŚB 4.12.22

तं कृष्णपादाभिनिविष्टचेतसं
बद्धाञ्जलिं प्रश्रयनम्रकन्धरम् ।
सुनन्दनन्दावुपसृत्य सस्मितं
प्रत्यूचतुः पुष्करनाभसम्मतौ ॥ २२ ॥

taṁ kṛṣṇa-pādābhiniviṣṭa-cetasaṁ
baddhāñjaliṁ praśraya-namra-kandharam
sunanda-nandāv upasṛtya sasmitaṁ
pratyūcatuḥ puṣkaranābha-sammatau

Synonyms

tam — him; *kṛṣṇa* — of Lord Kṛṣṇa; *pāda* — of the lotus feet; *abhiniviṣṭa* — absorbed in thought; *cetasam* — whose heart; *baddha-añjalim* — with folded hands; *praśraya* — very humbly; *namra* — bowed; *kandharam* — whose neck; *sunanda* — Sunanda; *nandau* — and Nanda; *upa-sṛtya* — approaching; *sa-smitam* — smilingly; *pratyūcatuḥ* — addressed; *puṣkara-nābha* — of Lord Viṣṇu, who has a lotus navel; *sammatau* — confidential servants.

Translation

Dhruva Mahārāja was always absorbed in thinking of the lotus feet of Lord Kṛṣṇa. His heart was full with Kṛṣṇa. When the two confidential servants of the Supreme Lord, who were named Nanda and Sunanda, approached him, smiling happily, Dhruva stood with folded hands, bowing humbly. They then addressed him as follows.

Purport

In this verse the word *puṣkaranābha-sammatau* is significant. Kṛṣṇa, or Lord Viṣṇu, is known for His lotus eyes, lotus navel, lotus feet and lotus palms. Here He is called *puṣkara-nābha,* which means "the Supreme Personality of Godhead, who has a lotus navel," and *sammatau* means "two confidential

or very obedient servants." The materialistic way of life differs from the spiritual way of life in that one is disobedience and the other is obedience to the will of the Supreme Lord. All living entities are part and parcel of the Supreme Lord, and they are supposed to be always agreeable to the order of the Supreme Person; that is perfect oneness.

In the Vaikuṇṭha world all the living entities are in oneness with the Supreme Godhead because they never defy His orders. Here in the material world, however, they are not *sammata,* agreeable, but always *asammata,* disagreeable. This human form of life is a chance to be trained to be agreeable to the orders of the Supreme Lord. To bring about this training in society is the mission of the Kṛṣṇa consciousness movement. As stated in the *Bhagavad-gītā,* the laws of material nature are very strict; no one can overcome the stringent laws of material nature. But one who becomes a surrendered soul and agrees to the order of the Supreme Lord can easily overcome those stringent laws. The example of Dhruva Mahārāja is very fitting. Simply by becoming agreeable to the orders of the Supreme Personality of Godhead and by developing love of Godhead, Dhruva got the chance to personally meet the confidential servants of Lord Viṣṇu face to face. What was possible for Dhruva Mahārāja is possible for everyone. Anyone who very seriously engages in devotional service can obtain, in due course of time, the same perfection of the human form of life.

ŚB 4.12.23

सुनन्दनन्दावूचतु:
भो भो राजन्सुभद्रं ते वाचं नोऽवहित: शृणु ।

य: पञ्चवर्षस्तपसा भवान्देवमतीतृपत् ॥ २३ ॥

sunanda-nandāv ūcatuḥ
bho bho rājan subhadraṁ te
vācaṁ no ’vahitaḥ śṛṇu
yaḥ pañca-varṣas tapasā
bhavān devam atītṛpat

Synonyms

sunanda-nandau ūcatuḥ — Sunanda and Nanda said; *bhoḥ bhoḥ rājan* — O dear King; *su-bhadram* — good fortune; *te* — unto you; *vācam* — words; *naḥ* — our; *avahitaḥ* — attentively; *śṛṇu* — hear; *yaḥ* — who; *pañca-varṣaḥ* — five years old; *tapasā* — by austerity; *bhavān* — you; *devam* — the Supreme Personality of Godhead; *atītṛpat* — greatly satisfied.

Translation

Nanda and Sunanda, the two confidential associates of Lord Viṣṇu, said: Dear King, let there be all good fortune unto you. Please attentively hear what we shall say. When you were only five years old, you underwent severe austerities, and you thereby greatly satisfied the Supreme Personality of Godhead.

Purport

What was possible for Dhruva Mahārāja is possible for anyone. Any five-year-old child can be trained, and within a very short time his life will become successful by realization of Kṛṣṇa consciousness. Unfortunately, this training is lacking all over the

world. It is necessary for the leaders of the Kṛṣṇa consciousness movement to start educational institutions in different parts of the world to train children, starting at the age of five years. Thus such children will not become hippies or spoiled children of society; rather, they can all become devotees of the Lord. The face of the world will then change automatically.

ŚB 4.12.24

तस्याखिलजगद्धातुरावां देवस्य शार्ङ्गिणः ।
पार्षदाविह सम्प्राप्तौ नेतुं त्वां भगवत्पदम् ॥ २४ ॥

tasyākhila-jagad-dhātur
āvāṁ devasya śārṅgiṇaḥ
pārṣadāv iha samprāptau
netuṁ tvāṁ bhagavat-padam

Synonyms

tasya — His; *akhila* — entire; *jagat* — universe; *dhātuḥ* — creator; *āvām* — we; *devasya* — of the Supreme Personality of Godhead; *śārṅgiṇaḥ* — who has the bow named Śārṅga; *pārṣadau* — associates; *iha* — now; *samprāptau* — approached; *netum* — to take; *tvām* — you; *bhagavat-padam* — to the position of the Supreme Personality of Godhead.

Translation

We are representatives of the Supreme Personality of Godhead, the creator of the whole universe, who carries in His hand the bow named Śārṅga. We have been specifically deputed to take you to the spiritual world.

Purport

In *Bhagavad-gītā* the Lord says that simply by knowing His transcendental pastimes (whether within this material world or in the spiritual world), anyone who understands factually who He is, how He appears and how He acts can be immediately fit for transfer to the spiritual world. This principle stated in the *Bhagavad-gītā* operated in the case of King Dhruva. Throughout his life he tried to understand the Supreme Personality of Godhead by austerity and penances. Now, the mature result was that Dhruva Mahārāja became fit to be carried to the spiritual world, accompanied by the confidential associates of the Lord.

ŚB 4.12.25

सुदुर्जयं विष्णुपदं जितं त्वया
यत्सूरयोऽप्राप्य विचक्षते परम् ।
आतिष्ठ तच्चन्द्रदिवाकरादयो
ग्रहर्क्षताराः परियन्ति दक्षिणम् ॥ २५ ॥

sudurjayaṁ viṣṇu-padaṁ jitaṁ tvayā
yat sūrayo 'prāpya vicakṣate param
ātiṣṭha tac candra-divākarādayo
graharkṣa-tārāḥ pariyanti dakṣiṇam

Synonyms

sudurjayam — very difficult to achieve; *viṣṇu-padam* — planet known as Vaikuṇṭhaloka or Viṣṇuloka; *jitam* — conquered; *tvayā* — by you; *yat* — which; *sūrayaḥ* — great

demigods; *aprāpya* — without achieving; *vicakṣate* — simply see; *param* — supreme; *ātiṣṭha* — please come; *tat* — that; *candra* — the moon; *diva-ākara* — sun; *ādayaḥ* — and others; *graha* — the nine planets (Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto); *ṛkṣa-tārāḥ* — stars; *pariyanti* — circumambulate; *dakṣiṇam* — to the right.

Translation

To achieve Viṣṇuloka is very difficult, but by your austerity you have conquered. Even the great ṛṣis and demigods cannot achieve this position. Simply to see the supreme abode [the Viṣṇu planet], the sun and moon and all the other planets, stars, lunar mansions and solar systems are circumambulating it. Now please come; you are welcome to go there.

Purport

Even in this material world the so-called scientists, philosophers and mental speculators strive to merge into the spiritual sky, but they can never go there. But a devotee, by executing devotional service, not only realizes what the spiritual world actually is, but factually goes there to live an eternal life of bliss and knowledge. The Kṛṣṇa consciousness movement is so potent that by adopting these principles of life and developing love of God one can very easily go back home, back to Godhead. Here the practical example is the case of Dhruva Mahārāja. While the scientist and philosopher go to the moon but are disappointed in their attempts to stay there and live, the devotee makes an easy journey to other planets and ultimately goes back to Godhead. Devotees have no interest in seeing other planets, but while going back to

Godhead they see all of them as passing phases, just as one who is going to a distant place passes through many small stations.

ŚB 4.12.26

अनास्थितं ते पितृभिरन्यैरप्यङ्ग कर्हिचित् ।
आतिष्ठ जगतां वन्द्यं तद्विष्णोः परमं पदम् ॥ २६ ॥

anāsthitaṁ te pitṛbhir
anyair apy aṅga karhicit
ātiṣṭha jagatāṁ vandyaṁ
tad viṣṇoḥ paramaṁ padam

Synonyms

anāsthitam — never achieved; *te* — your; *pitṛbhiḥ* — by forefathers; *anyaiḥ* — by others; *api* — even; *aṅga* — O Dhruva; *karhicit* — at any time; *ātiṣṭha* — please come and live there; *jagatām* — by the inhabitants of the universe; *vandyam* — worshipable; *tat* — that; *viṣṇoḥ* — of Lord Viṣṇu; *paramam* — supreme; *padam* — situation.

Translation

Dear King Dhruva, neither your forefathers nor anyone else before you ever achieved such a transcendental planet. The planet known as Viṣṇuloka, where Lord Viṣṇu personally resides, is the highest of all. It is worshipable by the inhabitants of all other planets within the universe. Please come with us and live there eternally.

Purport

When Dhruva Mahārāja went to perform austerities, he was very determined to achieve a post never dreamed of by his forefathers. His father was Uttānapāda, his grandfather was Manu, and his great-grandfather was Lord Brahmā. So Dhruva wanted a kingdom even greater than Lord Brahmā could achieve, and he requested Nārada Muni to give him facility for achieving it. The associates of Lord Viṣṇu reminded him that not only his forefathers but everyone else before him was unable to attain Viṣṇuloka, the planet where Lord Viṣṇu resides. This is because everyone within this material world is either a *karmī,* a *jñānī* or a *yogī,* but there are hardly any pure devotees. The transcendental planet known as Viṣṇuloka is especially meant for devotees, not for *karmīs, jñānīs* or *yogīs.* Great *ṛṣis* or demigods can hardly approach Brahmaloka, and as stated in Bhagavad-gītā, Brahmaloka is not a permanent residence. Lord Brahmā's duration of life is so long that it is difficult to estimate even the duration of one day in his life, and yet Lord Brahmā also dies, as do the residents of his planet. Bhagavad-gītā (8.16) says, *ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna:* except for those who go to Viṣṇuloka, everyone is subjected to the four principles of material life, namely birth, death, old age and disease. The Lord says, *yad gatvā na nivartante tad dhāma paramaṁ mama:* "The planet from which, once going, no one returns is My supreme abode." (Bg. 15.6) Dhruva Mahārāja was reminded, "You are going in our company to that planet from which no one returns to this material world." Material scientists are attempting to go to the moon and other planets, but they cannot imagine going to the topmost planet, Brahmaloka, for it is beyond their imagination. By material calculation, traveling at the speed of light it would

take forty thousand light-years to reach the topmost planet. By mechanical processes we are unable to reach the topmost planet of this universe, but the process called *bhakti-yoga,* as executed by Mahārāja Dhruva, can give one the facility not only to reach other planets within this universe, but also to reach beyond this universe to the Viṣṇuloka planets. We have outlined this in our small booklet *Easy Journey to Other Planets.*

ŚB 4.12.27

एतद्विमानप्रवरमुत्तमश्लोकमौलिना ।
उपस्थापितमायुष्मन्नधिरोढुं त्वमर्हसि ॥ २७ ॥

etad vimāna-pravaram
uttamaśloka-maulinā
upasthāpitam āyuṣmann
adhiroḍhuṁ tvam arhasi

Synonyms

etat — this; *vimāna* — airplane; *pravaram* — unique; *uttamaśloka* — the Supreme Personality of Godhead; *maulinā* — by the head of all living entities; *upasthāpitam* — sent; *āyuṣman* — O immortal one; *adhiroḍhum* — to board; *tvam* — you; *arhasi* — are worthy.

Translation

O immortal one, this unique airplane has been sent by the Supreme Personality of Godhead, who is worshiped by selected prayers and who is the chief of all living entities. You are quite worthy to board such a plane.

Purport

According to astronomical calculation, along with the pole-star there is another star, which is called Śiśumāra, where Lord Viṣṇu, who is in charge of the maintenance of this material world, resides. Śiśumāra or Dhruvaloka can never be reached by anyone but the Vaiṣṇavas, as will be described by the following *ślokas.* The associates of Lord Viṣṇu brought the special airplane for Dhruva Mahārāja and then informed him that Lord Viṣṇu had especially sent this airplane.

The Vaikuṇṭha airplane does not move by mechanical arrangement. There are three processes for moving in outer space. One of the processes is known to the modern scientist. It is called *ka-pota-vāyu. Ka* means "outer space," and *pota* means "ship." There is a second process also called *kapota-vāyu. Kapota* also means "pigeon." One can train pigeons to carry one into outer space. The third process is very subtle. It is called *ākāśa-patana.* This *ākāśa-patana* system is also material. Just as the mind can fly anywhere one likes without mechanical arrangement, so the *ākāśa-patana* airplane can fly at the speed of mind. Beyond this *ākāśa-patana* system is the Vaikuṇṭha process, which is completely spiritual. The airplane sent by Lord Viṣṇu to carry Dhruva Mahārāja to Śiśumāra was a completely spiritual, transcendental airplane. Material scientists can neither see such vehicles nor imagine how they fly in the air. The material scientist has no information about the spiritual sky, although it is mentioned in the Bhagavad-gītā (*paras tasmāt tu bhāvo 'nyaḥ*).

ŚB 4.12.28

मैत्रेय उवाच
निशम्य वैकुण्ठनियोज्यमुख्ययो-
र्मधुच्युतं वाचमुरुक्रमप्रियः ।
कृताभिषेकः कृतनित्यमङ्गलो
मुनीन् प्रणम्याशिषमभ्यवादयत् ॥ २८ ॥

maitreya uvāca
niśamya vaikuṇṭha-niyojya-mukhyayor
madhu-cyutaṁ vācam urukrama-priyaḥ
kṛtābhiṣekaḥ kṛta-nitya-maṅgalo
munīn praṇamyāśiṣam abhyavādayat

Synonyms

maitreyaḥ uvāca — the great sage Maitreya said; *niśamya* — after hearing; *vaikuṇṭha* — of the Lord; *niyojya* — associates; *mukhyayoḥ* — of the chief; *madhu-cyutam* — like pouring honey; *vācam* — speeches; *urukrama-priyaḥ* — Dhruva Mahārāja, who was very dear to the Lord; *kṛta-abhiṣekaḥ* — took his sacred bath; *kṛta* — performed; *nitya-maṅgalaḥ* — his daily spiritual duties; *munīn* — to the sages; *praṇamya* — having offered obeisances; *āśiṣam* — blessings; *abhyavādayat* — accepted.

Translation

The great sage Maitreya continued: Mahārāja Dhruva was very dear to the Supreme Personality of Godhead. When he heard the sweet speeches of the Lord's chief associates in the Vaikuṇṭha planet, he immediately took his sacred bath, dressed himself with suitable ornaments, and performed his daily spir-

itual duties. Thereafter he offered his respectful obeisances to the great sages present there and accepted their blessings.

Purport

We should mark how dutiful Dhruva Mahārāja was in his devotional service, even at the time he left this material world. He was constantly alert in the performance of devotional duties. Every devotee should take his bath early in the morning and decorate his body with *tilaka.* In Kali-yuga one can hardly acquire gold or jeweled ornaments, but the twelve *tilaka* marks on the body are sufficient as auspicious decorations to purify the body. Since Dhruva Mahārāja was living at that time at Badarikāśrama, there were other great sages there. He did not become puffed up because the airplane sent by Lord Viṣṇu was waiting for him; as a humble Vaiṣṇava, he accepted blessings from all the sages before riding on the plane brought by the chief of the Vaikuṇṭha associates.

ŚB 4.12.29

परीत्याभ्यर्च्य धिष्ण्याग्र्यं पार्षदावभिवन्द्य च ।
इयेष तदधिष्ठातुं बिभ्रद्रूपं हिरण्मयम् ॥ २९ ॥

parītyābhyarcya dhiṣṇyāgryaṁ
pārṣadāv abhivandya ca
iyeṣa tad adhiṣṭhātuṁ
bibhrad rūpaṁ hiraṇmayam

Synonyms

parītya — having circumambulated; *abhyarcya* — having

worshiped; *dhiṣṇya-agryam* — the transcendental airplane; *pārṣadau* — unto the two associates; *abhivandya* — having offered obeisances; *ca* — also; *iyeṣa* — he attempted; *tat* — that plane; *adhiṣṭhātum* — to board; *bibhrat* — illuminating; *rūpam* — his form; *hiraṇmayam* — golden.

Translation

Before getting aboard, Dhruva Mahārāja worshiped the airplane, circumambulated it, and also offered obeisances to the associates of Viṣṇu. In the meantime he became as brilliant and illuminating as molten gold. He was thus completely prepared to board the transcendental plane.

Purport

In the absolute world, the plane, the associates of Lord Viṣṇu and Lord Viṣṇu Himself are all spiritual — there is no material contamination. In quality, everything there is one. As Lord Viṣṇu is worshipable, so also are His associates, His paraphernalia, His airplane and His abode, for everything of Viṣṇu's is as good as Lord Viṣṇu. Dhruva Mahārāja knew all this very well, as a pure Vaiṣṇava, and he offered his respects to the associates and to the plane before riding in it. But in the meantime, his body changed into spiritual existence, and therefore it was illuminating like molten gold. In this way he also became one with the other paraphernalia of Viṣṇuloka.

Māyāvādī philosophers cannot imagine how this oneness can be achieved even in different varieties. Their idea of oneness is that there is no variety. Therefore they have become imperson-

alists. As Śiśumāra, Viṣṇuloka or Dhruvaloka are completely different from this material world, so a Viṣṇu temple within this world is also completely different from this material world. As soon as we are in a temple we should know very well that we are situated differently from the material world. In the temple, Lord Viṣṇu, His throne, His room and all other things associated with the temple are transcendental. The three modes — *sattva-guṇa, rajo-guṇa* and *tamo-guṇa* — have no entrance into the temple. It is said, therefore, that to live in the forest is in the mode of goodness, to live in the city is in the mode of passion, and to live in a brothel, liquor shop or slaughterhouse is in the mode of ignorance, but to live in the temple means to live in Vaikuṇṭhaloka. Everything in the temple is as worshipable as Lord Viṣṇu, or Kṛṣṇa.

ŚB 4.12.30

तदोत्तानपदः पुत्रो ददर्शान्तकमागतम् ।
मृत्योर्मूर्ध्नि पदं दत्त्वा आरुरोहाद्भुतं गृहम् ॥ ३० ॥

tadottānapadaḥ putro
dadarśāntakam āgatam
mṛtyor mūrdhni padaṁ dattvā
ārurohādbhutaṁ gṛham

Synonyms

tadā — then; *uttānapadaḥ* — of King Uttānapāda; *putraḥ* — son; *dadarśa* — could see; *antakam* — death personified; *āgatam* — approached him; *mṛtyoḥ mūrdhni* — on the head of death; *padam* — feet; *dattvā* — placing; *āruroha* — got up; *adbhutam* — wonderful; *gṛham* — on the airplane

which resembled a big house.

Translation

When Dhruva Mahārāja was attempting to get on the transcendental plane, he saw death personified approach him. Not caring for death, however, he took advantage of the opportunity to put his feet on the head of death, and thus he got up on the airplane, which was as big as a house.

Purport

To take the passing away of a devotee and the passing away of a nondevotee as one and the same is completely misleading. While ascending the transcendental airplane, Dhruva Mahārāja suddenly saw death personified before him, but he was not afraid. Instead of death's giving him trouble, Dhruva Mahārāja took advantage of death's presence and put his feet on the head of death. People with a poor fund of knowledge do not know the difference between the death of a devotee and the death of a nondevotee. In this connection, an example can be given: A cat carries its kittens in its mouth, and it also catches a rat in its mouth. Superficially, the catching of the rat and the kitten appear to be one and the same, but actually they are not. When the cat catches the rat in its mouth it means death for the rat, whereas when the cat catches the kitten, the kitten enjoys it. When Dhruva Mahārāja boarded the airplane, he took advantage of the arrival of death personified, who came to offer him obeisances; putting his feet on the head of death, he got up on the unique airplane, which is described here to be as big as a house (*gṛham*).

There are many other similar instances in *Bhāgavata* literature.

It is stated that when Kardama Muni created an airplane to carry his wife, Devahūti, all over the universe, the airplane was like a big city, carrying many houses, lakes and gardens. Modern scientists have manufactured big airplanes, but they are packed with passengers, who experience all sorts of discomforts while riding in them.

Material scientists are not even perfect in manufacturing a material airplane. In order to compare to the plane used by Kardama or the plane sent from Viṣṇuloka, they must manufacture an airplane equipped like a big city, with all the comforts of life — lakes, gardens, parks, etc. Their plane must be able to fly in outer space and hover, and visit all other planets. If they invent such a plane, they will not have to make different space stations for fuel to travel into outer space. Such a plane would have an unlimited supply of fuel, or, like the plane from Viṣṇuloka, would fly without it.

ŚB 4.12.31

तदा दुन्दुभयो नेदुर्मृदङ्गपणवादयः ।
गन्धर्वमुख्याः प्रजगुः पेतुः कुसुमवृष्टयः ॥ ३१ ॥

tadā dundubhayo nedur
mṛdaṅga-paṇavādayaḥ
gandharva-mukhyāḥ prajaguḥ
petuḥ kusuma-vṛṣṭayaḥ

Synonyms

tadā — at that time; *dundubhayaḥ* — kettledrums; *neduḥ* — resounded; *mṛdaṅga* — drums; *paṇava* — small

drums; *ādayaḥ* — etc.; *gandharva-mukhyāḥ* — the chief residents of Gandharvaloka; *prajaguḥ* — sang; *petuḥ* — showered; *kusuma* — flowers; *vṛṣṭayaḥ* — like rains.

Translation

At that time drums and kettledrums resounded from the sky, the chief Gandharvas began to sing, and other demigods showered flowers like torrents of rain upon Dhruva Mahārāja.

ŚB 4.12.32

स च स्वर्लोकमारोक्ष्यन् सुनीतिं जननीं ध्रुवः ।
अन्वस्मरदगं हित्वा दीनां यास्ये त्रिविष्टपम् ॥ ३२ ॥

sa ca svarlokam ārokṣyan
sunītiṁ jananīṁ dhruvaḥ
anvasmarad agaṁ hitvā
dīnāṁ yāsye tri-viṣṭapam

Synonyms

saḥ — he; *ca* — also; *svaḥ-lokam* — to the celestial planet; *ārokṣyan* — about to ascend; *sunītim* — Sunīti; *jananīm* — mother; *dhruvaḥ* — Dhruva Mahārāja; *anvasmarat* — immediately remembered; *agam* — difficult to attain; *hitvā* — leaving behind; *dīnām* — poor; *yāsye* — I shall go; *tri-viṣṭapam* — to the Vaikuṇṭha planet.

Translation

Dhruva was seated in the transcendental airplane, which was just about to start, when he remembered his poor mother,

Sunīti. He thought to himself, "How shall I go alone to the Vaikuṇṭha planet and leave behind my poor mother?"

Purport

Dhruva had a feeling of obligation to his mother, Sunīti. It was Sunīti who had given him the clue which had now enabled him to be personally carried to the Vaikuṇṭha planet by the associates of Lord Viṣṇu. He now remembered her and wanted to take her with him. Actually, Dhruva Mahārāja's mother, Sunīti, was his *patha-pradarśaka-guru. Patha-pradarśaka-guru* means "the *guru,* or the spiritual master, who shows the way." Such a *guru* is sometimes called *śikṣā-guru.* Although Nārada Muni was his *dīkṣā-guru* (initiating spiritual master), Sunīti, his mother, was the first who gave him instruction on how to achieve the favor of the Supreme Personality of Godhead. It is the duty of the *śikṣā-guru* or *dīkṣā-guru* to instruct the disciple in the right way, and it depends on the disciple to execute the process. According to śāstric injunctions, there is no difference between *śikṣā-guru* and *dīkṣā-guru,* and generally the *śikṣā-guru* later on becomes the *dīkṣā-guru.* Sunīti, however, being a woman, and specifically his mother, could not become Dhruva Mahārāja's *dīkṣā-guru.* Still, he was not less obliged to Sunīti. There was no question of carrying Nārada Muni to Vaikuṇṭhaloka, but Dhruva Mahārāja thought of his mother.

Whatever plan the Supreme Personality of Godhead contemplates immediately fructifies. Similarly, a devotee who is completely dependent on the Supreme Lord can also fulfill his wishes by the grace of the Lord. The Lord fulfills His wishes independently, but a devotee fulfills his wishes simply by being

dependent on the Supreme Personality of Godhead. Therefore as soon as Dhruva Mahārāja thought of his poor mother, he was assured by the associates of Viṣṇu that Sunīti was also going to Vaikuṇṭhaloka, in another plane. Dhruva Mahārāja had thought that he was going alone to Vaikuṇṭhaloka, leaving behind his mother, which was not very auspicious because people would criticize him for going alone to Vaikuṇṭhaloka and not carrying with him Sunīti, who had given him so much. But Dhruva also considered that he was not personally the Supreme. Therefore, only if Kṛṣṇa fulfilled his desires would it be possible. Kṛṣṇa could immediately understand his mind, and He told Dhruva that his mother was also going with him. This incident proves that a pure devotee like Dhruva Mahārāja can fulfill all his desires; by the grace of the Lord, he becomes exactly like the Lord, and thus whenever he thinks of anything, his wish is immediately fulfilled.

ŚB 4.12.33

इति व्यवसितं तस्य व्यवसाय सुरोत्तमौ ।
दर्शयामासतुर्देवीं पुरो यानेन गच्छतीम् ॥ ३३ ॥

iti vyavasitaṁ tasya
vyavasāya surottamau
darśayām āsatur devīṁ
puro yānena gacchatīm

Synonyms

iti — thus; *vyavasitam* — contemplation; *tasya* — of Dhruva; *vyavasāya* — understanding; *sura-uttamau* — the two chief associates; *darśayām āsatuḥ* — showed (to him); *devīm* —

exalted Sunīti; *puraḥ* — before; *yānena* — by airplane; *gacchatīm* — going forward.

Translation

The great associates of Vaikuṇṭhaloka, Nanda and Sunanda, could understand the mind of Dhruva Mahārāja, and thus they showed him that his mother, Sunīti, was going forward in another plane.

Purport

This incident proves that the *śikṣā-* or *dīkṣā-guru* who has a disciple who strongly executes devotional service like Dhruva Mahārāja can be carried by the disciple even though the instructor is not as advanced. Although Sunīti was an instructor to Dhruva Mahārāja, she could not go to the forest because she was a woman, nor could she execute austerities and penances as Dhruva Mahārāja did. Still, Dhruva Mahārāja was able to take his mother with him. Similarly, Prahlāda Mahārāja also delivered his atheistic father, Hiraṇyakaśipu. The conclusion is that a disciple or an offspring who is a very strong devotee can carry with him to Vaikuṇṭhaloka either his father, mother or *śikṣā-* or *dīkṣā-guru.* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say, "If I could perfectly deliver even one soul back home, back to Godhead, I would think my mission — propagating Kṛṣṇa consciousness — to be successful." The Kṛṣṇa consciousness movement is spreading now all over the world, and sometimes I think that even though I am crippled in many ways, if one of my disciples becomes as strong as Dhruva Mahārāja, then he will be able to carry me with him to

Vaikuṇṭhaloka.

ŚB 4.12.34

तत्र तत्र प्रशंसद्भि: पथि वैमानिकै: सुरै: ।
अवकीर्यमाणो ददृशे कुसुमै: क्रमशो ग्रहान् ॥ ३४ ॥

tatra tatra praśaṁsadbhiḥ
pathi vaimānikaiḥ suraiḥ
avakīryamāṇo dadṛśe
kusumaiḥ kramaśo grahān

Synonyms

tatra tatra — here and there; *praśaṁsadbhiḥ* — by persons engaged in the praise of Dhruva Mahārāja; *pathi* — on the path; *vaimānikaiḥ* — carried by different types of airplanes; *suraiḥ* — by the demigods; *avakīryamāṇaḥ* — being covered; *dadṛśe* — could see; *kusumaiḥ* — by flowers; *kramaśaḥ* — one after another; *grahān* — all the planets of the solar system.

Translation

While Dhruva Mahārāja was passing through space, he gradually saw all the planets of the solar system, and on the path he saw all the demigods in their airplanes showering flowers upon him like rain.

Purport

There is a Vedic version, *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati,* which means that by knowing the Supreme Personality

of Godhead, everything becomes known to the devotee. Similarly, by going to the planet of the Supreme Personality of Godhead, one can know all the other planetary systems on the path to Vaikuṇṭha. We should remember that Dhruva Mahārāja's body was different from our bodies. While boarding the Vaikuṇṭha airplane, his body changed to a completely spiritual golden hue. No one can surpass the higher planets in a material body, but when one gets a spiritual body he can travel not only to the higher planetary system of this material world, but even to the still higher planetary system known as Vaikuṇṭhaloka. It is well known that Nārada Muni travels everywhere, both in the spiritual and material worlds.

It should be noted also that while Sunīti was going to Vaikuṇṭhaloka she also changed her body into a spiritual form. Like Śrī Sunīti, every mother should train her child to become a devotee like Dhruva Mahārāja. Sunīti instructed her son, even at the age of five years, to be unattached to worldly affairs and to go to the forest to search out the Supreme Lord. She never desired that her son remain at home comfortably without ever undertaking austerities and penances to achieve the favor of the Supreme Personality of Godhead. Every mother, like Sunīti, must take care of her son and train him to become a *brahmacārī* from the age of five years and to undergo austerities and penances for spiritual realization. The benefit will be that if her son becomes a strong devotee like Dhruva, certainly not only will he be transferred back home, back to Godhead, but she will also be transferred with him to the spiritual world, even though she may be unable to undergo austerities and penances in executing devotional service.

<u>ŚB 4.12.35</u>

त्रिलोकीं देवयानेन सोऽतिव्रज्य मुनीनपि ।
परस्ताद्यद् ध्रुवगतिर्विष्णोः पदमथाभ्यगात् ॥ ३५ ॥

tri-lokīṁ deva-yānena
so ’tivrajya munīn api
parastād yad dhruva-gatir
viṣṇoḥ padam athābhyagāt

Synonyms

tri-lokīm — the three planetary systems; *deva-yānena* — by the transcendental airplane; *saḥ* — Dhruva; *ativrajya* — having surpassed; *munīn* — great sages; *api* — even; *parastāt* — beyond; *yat* — which; *dhruva-gatiḥ* — Dhruva, who attained permanent life; *viṣṇoḥ* — of Lord Viṣṇu; *padam* — abode; *atha* — then; *abhyagāt* — achieved.

Translation

Dhruva Mahārāja thus surpassed the seven planetary systems of the great sages who are known as saptarṣi. Beyond that region, he achieved the transcendental situation of permanent life in the planet where Lord Viṣṇu lives.

Purport

The airplane was piloted by the two chief associates of Lord Viṣṇu, namely Sunanda and Nanda. Only such spiritual astronauts can pilot their airplane beyond the seven planets and arrive in the region of eternal, blissful life. It is confirmed in the <u>Bhagavad-gītā</u> also (*paras tasmāt tu bhāvo ’nyaḥ*) that be-

yond this planetary system begins the spiritual sky, where everything is permanent and blissful. The planets there are known as Viṣṇuloka or Vaikuṇṭhaloka. Only there can one get an eternal, blissful life of knowledge. Below Vaikuṇṭhaloka is the material universe, where Lord Brahmā and others in Brahmaloka can live until the annihilation of this universe; but that life is not permanent. That is also confirmed in the Bhagavad-gītā (*ābrahma-bhuvanāl lokāḥ*). Even if one goes to the topmost planet, one cannot achieve eternal life. Only by arriving in Vaikuṇṭhaloka can one live an eternally blissful life.

ŚB 4.12.36

यद्भ्राजमानं स्वरुचैव सर्वतो
लोकास्त्रयो ह्यनु विभ्राजन्त एते ।
यन्नाव्रजञ्जन्तुषु येऽननुग्रहा
व्रजन्ति भद्राणि चरन्ति येऽनिशम् ॥ ३६ ॥

yad bhrājamānaṁ sva-rucaiva sarvato
lokās trayo hy anu vibhrājanta ete
yan nāvrajañ jantuṣu ye 'nanugrahā
vrajanti bhadrāṇi caranti ye 'niśam

Synonyms

yat — which planet; *bhrājamānam* — illuminating; *sva-rucā* — by self-effulgence; *eva* — only; *sarvataḥ* — everywhere; *lokāḥ* — planetary systems; *trayaḥ* — three; *hi* — certainly; *anu* — thereupon; *vibhrājante* — give off light; *ete* — these; *yat* — which planet; *na* — not; *avrajan* — have reached; *jantuṣu* — to living entities; *ye* — those who; *ana-*

nugrahāḥ — not merciful; *vrajanti* — reach; *bhadrāṇi* — welfare activities; *caranti* — engage in; *ye* — those who; *aniśam* — constantly.

Translation

The self-effulgent Vaikuṇṭha planets, by whose illumination alone all the illuminating planets within this material world give off reflected light, cannot be reached by those who are not merciful to other living entities. Only persons who constantly engage in welfare activities for other living entities can reach the Vaikuṇṭha planets.

Purport

Here is a description of two aspects of the Vaikuṇṭha planets. The first is that in the Vaikuṇṭha sky there is no need of the sun and moon. This is confirmed by the *Upaniṣads* as well as Bhagavad-gītā (*na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ*). In the spiritual world the Vaikuṇṭhalokas are themselves illuminated; there is therefore no need of sun, moon or electric light. It is in fact the illumination of the Vaikuṇṭhalokas which is reflected in the material sky. Only by this reflection are the suns in the material universes illuminated; after the illumination of the sun, all the stars and moons are illuminated. In other words, all the luminaries in the material sky borrow illumination from Vaikuṇṭhaloka. From this material world, however, people can be transferred to the Vaikuṇṭhaloka, if they incessantly engage in welfare activities for all other living entities. Such incessant welfare activities can really be performed only in Kṛṣṇa consciousness. There is no philanthropic work within this material world

but Kṛṣṇa consciousness that can engage a person twenty-four hours a day.

A Kṛṣṇa conscious being is always engaged in planning how to take all of suffering humanity back home, back to Godhead. Even if one is not successful in reclaiming all the fallen souls back to Godhead, still, because he is Kṛṣṇa conscious, his path to Vaikuṇṭhaloka is open. He personally becomes qualified to enter the Vaikuṇṭhalokas, and if anyone follows such a devotee, he also enters into Vaikuṇṭhaloka. Others, who engage in envious activities, are known as *karmīs. Karmīs* are envious of one another. Simply for sense gratification, they can kill thousands of innocent animals. *Jñānīs* are not as sinful as *karmīs,* but they do not try to reclaim others back to Godhead. They perform austerities for their own liberation. *Yogīs* are also engaged in self-aggrandizement by trying to attain mystic powers. But devotees, Vaiṣṇavas, who are servants of the Lord, come forward in the actual field of work in Kṛṣṇa consciousness to reclaim fallen souls. Only Kṛṣṇa conscious persons are eligible to enter into the spiritual world. That is clearly stated in this verse and is confirmed in *Bhagavad-gītā,* wherein the Lord says that there is no one dearer to Him than those who preach the gospel of *Bhagavad-gītā* to the world.

ŚB 4.12.37

शान्ताः समदृशः शुद्धाः सर्वभूतानुरञ्जनाः ।
यान्त्यञ्जसाच्युतपदमच्युतप्रियबान्धवाः ॥ ३७ ॥

śāntāḥ sama-dṛśaḥ śuddhāḥ
sarva-bhūtānurañjanāḥ

yānty añjasācyuta-padam
acyuta-priya-bāndhavāḥ

Synonyms

śāntāḥ — peaceful; *sama-dṛśaḥ* — equipoised; *śuddhāḥ* — cleansed, purified; *sarva* — all; *bhūta* — living entities; *anurañjanāḥ* — pleasing; *yānti* — go; *añjasā* — easily; *acyuta* — of the Lord; *padam* — to the abode; *acyuta-priya* — with devotees of the Lord; *bāndhavāḥ* — friends.

Translation

Persons who are peaceful, equipoised, cleansed and purified, and who know the art of pleasing all other living entities, keep friendship only with devotees of the Lord; they alone can very easily achieve the perfection of going back home, back to Godhead.

Purport

The description of this verse fully indicates that only devotees are eligible to enter into the kingdom of Godhead. The first point stated is that devotees are peaceful, for they have no demands for their personal sense gratification. They are simply dedicated to the service of the Lord. *Karmīs* cannot be peaceful because they have immense demands for sense gratification. As for *jñānīs,* they cannot be peaceful because they are too busy trying to attain liberation or merge into the existence of the Supreme. Similarly, *yogīs* are also restless to get mystic power. But a devotee is peaceful because he is fully surrendered to the Supreme Personality of Godhead and thinks of himself

as completely helpless; just as a child feels complete peace in depending on the parent, so a devotee is completely peaceful, for he depends on the mercy of the Supreme Personality of Godhead.

A devotee is equipoised. He sees everyone on the same transcendental platform. A devotee knows that although a conditioned soul has a particular type of body according to his past fruitive activities, factually everyone is part of the Supreme Lord. A devotee sees all living entities with spiritual vision and does not discriminate on the platform of the bodily concept of life. Such qualities develop only in the association of devotees. Without the association of devotees, one cannot advance in Kṛṣṇa consciousness. Therefore, we have established the International Society for Krishna Consciousness. Factually, whoever lives in this society automatically develops Kṛṣṇa consciousness. Devotees are dear to the Supreme Personality of Godhead, and the Supreme Personality of Godhead is only dear to devotees. On this platform only can one make progress in Kṛṣṇa consciousness. Persons in Kṛṣṇa consciousness, or devotees of the Lord, can please everyone, as is evident in the Kṛṣṇa consciousness movement. We invite everyone, without discrimination; we request everyone to sit down and chant the Hare Kṛṣṇa *mantra* and take as much *prasāda* as we can supply, and thus everyone is pleased with us. This is the qualification: *sarva-bhūtānurañjanāḥ.* As for purification, no one can be more pure than devotees. Anyone who once utters the name of Viṣṇu immediately becomes purified, inside and outside (*yaḥ smaret puṇḍarīkākṣam*). Since a devotee constantly chants the Hare Kṛṣṇa *mantra,* no contamination of the material world can touch him. He is, therefore, actually purified. *Muci haya śuci haya yadi kṛṣṇa bhaje:* it is said that even a cobbler

or person born in the family of a cobbler can be elevated to the position of a *brāhmaṇa* (*śuci*) if he takes to Kṛṣṇa consciousness. Any person who is purely Kṛṣṇa conscious and who engages in chanting the Hare Kṛṣṇa *mantra* is the purest in the whole universe.

ŚB 4.12.38

इत्युत्तानपदः पुत्रो ध्रुवः कृष्णपरायणः ।
अभूत्त्रयाणां लोकानां चूडामणिरिवामलः ॥ ३८ ॥

ity uttānapadaḥ putro
dhruvaḥ kṛṣṇa-parāyaṇaḥ
abhūt trayāṇāṁ lokānāṁ
cūḍā-maṇir ivāmalaḥ

Synonyms

iti — thus; *uttānapadaḥ* — of Mahārāja Uttānapāda; *putraḥ* — the son; *dhruvaḥ* — Dhruva Mahārāja; *kṛṣṇa-parāyaṇaḥ* — fully Kṛṣṇa conscious; *abhūt* — became; *trayāṇām* — of the three; *lokānām* — worlds; *cūḍā-maṇiḥ* — the summit jewel; *iva* — like; *amalaḥ* — purified.

Translation

In this way, the fully Kṛṣṇa conscious Dhruva Mahārāja, the exalted son of Mahārāja Uttānapāda, attained the summit of the three statuses of planetary systems.

Purport

The exact Sanskrit terminology for Kṛṣṇa consciousness is

here mentioned: *kṛṣṇa-parāyaṇaḥ. Parāyaṇa* means "going forward." Anyone who is going forward to the goal of Kṛṣṇa is called *kṛṣṇa-parāyaṇa,* or fully Kṛṣṇa conscious. The example of Dhruva Mahārāja indicates that every Kṛṣṇa conscious person can expect to reach the topmost summit of all three planetary systems within the universe. A Kṛṣṇa conscious person can occupy an exalted position beyond the imagination of any ambitious materialist.

ŚB 4.12.39

गम्भीरवेगोऽनिमिषं ज्योतिषां चक्रमाहितम् ।
यस्मिन् भ्रमति कौरव्य मेढ्यामिव गवां गण: ॥ ३९ ॥

gambhīra-vego 'nimiṣaṁ
jyotiṣāṁ cakram āhitam
yasmin bhramati kauravya
meḍhyām iva gavāṁ gaṇaḥ

Synonyms

gambhīra-vegaḥ — with great force and speed; *animiṣam* — unceasingly; *jyotiṣām* — of luminaries; *cakram* — sphere; *āhitam* — connected; *yasmin* — around which; *bhramati* — encircles; *kauravya* — O Vidura; *meḍhyām* — a central pole; *iva* — as; *gavām* — of bulls; *gaṇaḥ* — a herd.

Translation

Saint Maitreya continued: My dear Vidura, descendant of Kuru, as a herd of bulls circumambulates a central pole on their right side, all the luminaries within the universal sky un-

ceasingly circumambulate the abode of Dhruva Mahārāja with great force and speed.

Purport

Each and every planet within the universe travels at a very high speed. From a statement in *Śrīmad-Bhāgavatam* it is understood that even the sun travels sixteen thousand miles in a second, and from *Brahma-saṁhitā* we understand from the *śloka* beginning *yac-cakṣur eṣa savitā sakala-grahāṇām* that the sun is considered to be the eye of the Supreme Personality of Godhead, Govinda, and it also has a specific orbit within which it circles. Similarly, all other planets have their specific orbits. But together all of them encircle the polestar, or Dhruvaloka, where Dhruva Mahārāja is situated at the summit of the three worlds. We can only imagine how highly exalted the actual position of a devotee is, and certainly we cannot even conceive how exalted is the position of the Supreme Personality of Godhead.

ŚB 4.12.40

महिमानं विलोक्यास्य नारदो भगवानृषिः ।
आतोद्यं वितुदञ्श्लोकान् सत्रेऽगायत्प्रचेतसाम् ॥ ४० ॥

mahimānaṁ vilokyāsya
nārado bhagavān ṛṣiḥ
ātodyaṁ vitudañ ślokān
satre 'gāyat pracetasām

Synonyms

mahimānam — glories; *vilokya* — observing; *asya* — of

Dhruva Mahārāja; *nāradaḥ* — the great sage Nārada; *bhagavān* — equally as exalted as the Supreme Personality of Godhead; *ṛṣiḥ* — the saint; *ātodyam* — the stringed instrument, *vīṇā*; *vitudan* — playing on; *ślokān* — verses; *satre* — in the sacrificial arena; *agāyat* — chanted; *pracetasām* — of the Pracetās.

Translation

After observing the glories of Dhruva Mahārāja, the great sage Nārada, playing his vīṇā, went to the sacrificial arena of the Pracetās and very happily chanted the following three verses.

Purport

The great sage Nārada was the spiritual master of Dhruva Mahārāja. Certainly he was very glad to see Dhruva's glories. As a father is very happy to see the son's advancement in every respect, so the spiritual master is very happy to observe the ascendancy of his disciple.

ŚB 4.12.41

नारद उवाच
नूनं सुनीतेः पतिदेवताया-
स्तपःप्रभावस्य सुतस्य तां गतिम् ।
दृष्ट्वाभ्युपायानपि वेदवादिनो
नैवाधिगन्तुं प्रभवन्ति किं नृपाः ॥ ४१ ॥

nārada uvāca
nūnaṁ sunīteḥ pati-devatāyās

tapaḥ-prabhāvasya sutasya tāṁ gatim
dṛṣṭvābhyupāyān api veda-vādino
naivādhigantuṁ prabhavanti kiṁ nṛpāḥ

Synonyms

nāradaḥ uvāca — Nārada said; *nūnam* — certainly; *sunīteḥ* — of Sunīti; *pati-devatāyāḥ* — very much attached to her husband; *tapaḥ-prabhāvasya* — by the influence of austerity; *sutasya* — of the son; *tām* — that; *gatim* — position; *dṛṣṭvā* — observing; *abhyupāyān* — the means; *api* — although; *veda-vādinaḥ* — strict followers of the Vedic principles, or the so-called Vedāntists; *na* — never; *eva* — certainly; *adhigantum* — to attain; *prabhavanti* — are eligible; *kim* — what to speak of; *nṛpāḥ* — ordinary kings.

Translation

The great sage Nārada said: Simply by the influence of his spiritual advancement and powerful austerity, Dhruva Mahārāja, the son of Sunīti, who was devoted to her husband, acquired an exalted position not possible to attain even for the so-called Vedāntists or strict followers of the Vedic principles, not to speak of ordinary human beings.

Purport

In this verse the word *veda-vādinaḥ* is very significant. Generally, a person who strictly follows the Vedic principles is called *veda-vādī*. There are also so-called Vedāntists who advertise themselves as followers of Vedānta philosophy but who misinterpret *Vedānta*. The expression *veda-vāda-ratāḥ* is

also found in the Bhagavad-gītā, referring to persons who are attached to the *Vedas* without understanding the purport of the *Vedas.* Such persons may go on talking about the *Vedas* or may execute austerities in their own way, but it is not possible for them to attain to such an exalted position as Dhruva Mahārāja. As far as ordinary kings are concerned, it is not at all possible. The specific mention of kings is significant because formerly kings were also *rājarṣis,* for the kings were as good as great sages. Dhruva Mahārāja was a king, and at the same time he was as learned as a great sage. But without devotional service, neither a great king, a *kṣatriya,* nor a great *brāhmaṇa* strictly adhering to the Vedic principles can be elevated to the exalted position attained by Dhruva Mahārāja.

ŚB 4.12.42

यः पञ्चवर्षो गुरुदारवाक्शरै-
र्भिन्नेन यातो हृदयेन दूयता ।
वनं मदादेशकरोऽजितं प्रभुं
जिगाय तद्भक्तगुणैः पराजितम् ॥ ४२ ॥

yaḥ pañca-varṣo guru-dāra-vāk-śarair
bhinnena yāto hṛdayena dūyatā
vanaṁ mad-ādeśa-karo 'jitaṁ prabhuṁ
jigāya tad-bhakta-guṇaiḥ parājitam

Synonyms

yaḥ — he who; *pañca-varṣaḥ* — at the age of five years; *guru-dāra* — of the wife of his father; *vāk-śaraiḥ* — by the harsh words; *bhinnena* — being very much aggrieved; *yātaḥ* —

went; *hṛdayena* — because his heart; *dūyatā* — very much pained; *vanam* — to the forest; *mat-ādeśa* — according to my instruction; *karaḥ* — acting; *ajitam* — unconquerable; *prabhum* — the Supreme Personality of Godhead; *jigāya* — he defeated; *tat* — His; *bhakta* — of devotees; *guṇaiḥ* — with the qualities; *parājitam* — conquered.

Translation

The great sage Nārada continued: Just see how Dhruva Mahārāja, aggrieved at the harsh words of his stepmother, went to the forest at the age of only five years and under my direction underwent austerity. Although the Supreme Personality of Godhead is unconquerable, Dhruva Mahārāja defeated Him with the specific qualifications possessed by the Lord's devotees.

Purport

The Supreme Godhead is unconquerable; no one can conquer the Lord. But He voluntarily accepts subordination to the devotional qualities of His devotees. For example, Lord Kṛṣṇa accepted subordination to the control of mother Yaśodā because she was a great devotee. The Lord likes to be under the control of His devotees. In the *Caitanya-caritāmṛta* it is said that everyone comes before the Lord and offers Him exalted prayers, but the Lord does not feel as pleased when offered such prayers as He does when a devotee, out of pure love, chastises Him as a subordinate. The Lord forgets His exalted position and willingly submits to His pure devotee. Dhruva Mahārāja conquered the Supreme Lord because at a very tender age, only five years old, he underwent all the austerities of devotional service. This

devotional service was of course executed under the direction of a great sage, Nārada. This is the first principle of devotional service — *ādau gurv-āśrayam.* In the beginning one must accept a bona fide spiritual master, and if a devotee follows strictly the direction of the spiritual master, as Dhruva Mahārāja followed the instruction of Nārada Muni, then it is not difficult for him to achieve the favor of the Lord.

The sum total of devotional qualities is development of unalloyed love for Kṛṣṇa. This unalloyed love for Kṛṣṇa can be achieved simply by hearing about Kṛṣṇa. Lord Caitanya accepted this principle — that if one in any position submissively hears the transcendental message spoken by Kṛṣṇa or about Kṛṣṇa, then gradually he develops the quality of unalloyed love, and by that love only he can conquer the unconquerable. The Māyāvādī philosophers aspire to become one with the Supreme Lord, but a devotee surpasses that position. Not only does a devotee become one in quality with the Supreme Lord, but he sometimes becomes the father, mother or master of the Lord. Arjuna also, by his devotional service, made Lord Kṛṣṇa his chariot driver; he ordered the Lord, "Put my chariot here," and the Lord executed his order. These are some examples of how a devotee can acquire the exalted position of conquering the unconquerable.

ŚB 4.12.43

य: क्षत्रबन्धुर्भुवि तस्याधिरूढ-
मन्वारुरुक्षेदपि वर्षपूगै: ।
प्रसाद्य वैकुण्ठमवाप तत्पदम् ॥ ४३ ॥ षट्पञ्चवर्षो
यदहोभिरल्पै:

yaḥ kṣatra-bandhur bhuvi tasyādhirūḍham
anv āruruksed api varṣa-pūgaiḥ
ṣaṭ-pañca-varṣo yad ahobhir alpaiḥ
prasādya vaikuṇṭham avāpa tat-padam

Synonyms

yaḥ — one who; *kṣatra-bandhuḥ* — the son of a *kṣatriya*; *bhuvi* — on the earth; *tasya* — of Dhruva; *adhirūḍham* — the exalted position; *anu* — after; *āruruksẹt* — can aspire to attain; *api* — even; *varṣa-pūgaiḥ* — after many years; *ṣaṭ-pañca-varṣaḥ* — five or six years old; *yat* — which; *ahobhiḥ alpaiḥ* — after a few days; *prasādya* — after pleasing; *vaikuṇṭham* — the Lord; *avāpa* — attained; *tat-padam* — His abode.

Translation

Dhruva Mahārāja attained an exalted position at the age of only five or six years, after undergoing austerity for six months. Alas, a great kṣatriya cannot achieve such a position even after undergoing austerities for many, many years.

Purport

Dhruva Mahārāja is described herein as *kṣatra-bandhuḥ,* which indicates that he was not fully trained as a *kṣatriya* because he was only five years old; he was not a mature *kṣatriya.* A *kṣatriya* or *brāhmaṇa* has to take training. A boy born in the family of a *brāhmaṇa* is not immediately a *brāhmaṇa;* he has to take up the training and the purificatory process.

The great sage Nārada Muni was very proud of having a dev-

otee-disciple like Dhruva Mahārāja. He had many other disciples, but he was very pleased with Dhruva Mahārāja because in one lifetime, by dint of his severe penances and austerities, he had achieved Vaikuṇṭha, which was never achieved by any other king's son or *rājarṣi* throughout the whole universe. There is the instance of the great King Bharata, who was also a great devotee, but he attained Vaikuṇṭhaloka in three lives. In the first life, although he executed austerities in the forest, he became a victim of too much affection for a small deer, and in his next life he had to take birth as a deer. Although he had a deer's body, he remembered his spiritual position, but he still had to wait until the next life for perfection. In the next life he took birth as Jaḍa Bharata. Of course, in that life he was completely freed from all material entanglement, and he attained perfection and was elevated to Vaikuṇṭhaloka. The lesson from the life of Dhruva Mahārāja is that if one likes, one can attain Vaikuṇṭhaloka in one life, without waiting for many other lives. My Guru Mahārāja, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, used to say that every one of his disciples could attain Vaikuṇṭhaloka in this life, without waiting for another life to execute devotional service. One simply has to become as serious and sincere as Dhruva Mahārāja; then it is quite possible to attain Vaikuṇṭhaloka and go back home, back to Godhead, in one life.

ŚB 4.12.44

मैत्रेय उवाच
एतत्तेऽभिहितं सर्वं यत्पृष्टोऽहमिह त्वया ।
ध्रुवस्योद्दामयशसश्चरितं सम्मतं सताम् ॥ ४४ ॥

maitreya uvāca
etat te 'bhihitaṁ sarvaṁ
yat pṛṣṭo 'ham iha tvayā
dhruvasyoddāma-yaśasaś
caritaṁ sammataṁ satām

Synonyms

maitreyaḥ uvāca — the great sage Maitreya said; *etat* — this; *te* — unto you; *abhihitam* — described; *sarvam* — everything; *yat* — what; *pṛṣṭaḥ aham* — I was asked; *iha* — here; *tvayā* — by you; *dhruvasya* — of Dhruva Mahārāja; *uddāma* — greatly uplifting; *yaśasaḥ* — whose reputation; *caritam* — character; *sammatam* — approved; *satām* — by great devotees.

Translation

The great sage Maitreya continued: My dear Vidura, whatever you have asked from me about the great reputation and character of Dhruva Mahārāja I have explained to you in all detail. Great saintly persons and devotees very much like to hear about Dhruva Mahārāja.

Purport

Śrīmad-Bhāgavatam means everything in relationship with the Supreme Personality of Godhead. Whether we hear the pastimes and activities of the Supreme Lord or we hear about the character, reputation and activities of His devotees, they are all one and the same. Neophyte devotees simply try to understand the pastimes of the Lord and are not very interested

in hearing about the activities of His devotees, but such discrimination should not be indulged in by any real devotee. Sometimes less intelligent men try to hear about the *rāsa* dance of Kṛṣṇa and do not take care to hear about other portions of *Śrīmad-Bhāgavatam*, which they completely avoid. There are professional *Bhāgavata* reciters who abruptly go to the *rāsa-līlā* chapters of *Śrīmad-Bhāgavatam*, as if other portions of *Śrīmad-Bhāgavatam* were useless. This kind of discrimination and abrupt adoption of the *rāsa-līlā* pastimes of the Lord is not approved by the *ācāryas.* A sincere devotee should read every chapter and every word of *Śrīmad-Bhāgavatam*, for the beginning verses describe that it is the ripened fruit of all Vedic literature. Devotees should not try to avoid even a word of *Śrīmad-Bhāgavatam*. The great sage Maitreya therefore affirmed herein that the *Bhāgavatam* is *sammataṁ satām*, approved by great devotees.

ŚB 4.12.45

धन्यं यशस्यमायुष्यं पुण्यं स्वस्त्ययनं महत् ।
स्वर्ग्यं ध्रौव्यं सौमनस्यं प्रशस्यमघमर्षणम् ॥ ४५ ॥

dhanyaṁ yaśasyam āyuṣyaṁ
puṇyaṁ svasty-ayanaṁ mahat
svargyaṁ dhrauvyaṁ saumanasyaṁ
praśasyam agha-marṣaṇam

Synonyms

dhanyam — bestowing wealth; *yaśasyam* — bestowing reputation; *āyuṣyam* — increasing the duration of life; *puṇyam* — sacred; *svasti-ayanam* — creating

auspiciousness; *mahat* — great; *svargyam* — bestowing achievement of heavenly planets; *dhrauvyam* — or Dhruvaloka; *saumanasyam* — pleasing to the mind; *praśasyam* — glorious; *agha-marṣaṇam* — counteracting all kinds of sinful activities.

Translation

By hearing the narration of Dhruva Mahārāja one can fulfill desires for wealth, reputation and increased duration of life. It is so auspicious that one can even go to a heavenly planet or attain Dhruvaloka, which was achieved by Dhruva Mahārāja, just by hearing about him. The demigods also become pleased because this narration is so glorious, and it is so powerful that it can counteract all the results of one's sinful actions.

Purport

There are different types of men in this world, not all of them pure devotees. Some are *karmīs,* desiring to acquire vast wealth. There are also persons who are only after reputation. Some desire to be elevated to the heavenly planets or to go to Dhruvaloka, and others want to please the demigods to get material profits. Herein it is recommended by Maitreya that every one of them can hear the narration about Dhruva Mahārāja and thus get their desired goal. It is recommended that the devotees (*akāma*), the *karmīs* (*sarva-kāma*) and the *jñānīs,* who desire to be liberated (*mokṣa-kāma*), should all worship the Supreme Personality of Godhead to acquire their desired goals of life. Similarly, if anyone hears about the activities of the Lord's devotee, he can achieve the same result. There is no

difference between the activities and character of the Supreme Personality of Godhead and those of His pure devotees.

ŚB 4.12.46

श्रुत्वैतच्छ्रद्धयाभीक्ष्णमच्युतप्रियचेष्टितम् ।
भवेद्भक्तिर्भगवति यया स्यात्क्लेशसङ्क्षयः ॥ ४६ ॥

śrutvaitac chraddhayābhīkṣṇam
acyuta-priya-ceṣṭitam
bhaved bhaktir bhagavati
yayā syāt kleśa-saṅkṣayaḥ

Synonyms

śrutvā — by hearing; *etat* — this; *śraddhayā* — with faith; *abhīkṣṇam* — repeatedly; *acyuta* — to the Supreme Personality of Godhead; *priya* — dear; *ceṣṭitam* — activities; *bhavet* — develops; *bhaktiḥ* — devotion; *bhagavati* — unto the Supreme Personality of Godhead; *yayā* — by which; *syāt* — must be; *kleśa* — of miseries; *saṅkṣayaḥ* — complete diminution.

Translation

Anyone who hears the narration of Dhruva Mahārāja, and who repeatedly tries with faith and devotion to understand his pure character, attains the pure devotional platform and executes pure devotional service. By such activities one can diminish the threefold miserable conditions of material life.

Purport

Here the word *acyuta-priya* is very significant. Dhruva Mahārāja's character and reputation are great because he is very dear to Acyuta, the Supreme Personality of Godhead. As the pastimes and activities of the Supreme Lord are pleasing to hear, hearing about His devotees, who are very dear to the Supreme Person, is also pleasing and potent. If one simply reads over and over again about Dhruva Mahārāja by hearing and reading this chapter, one can attain the highest perfection of life in any way he desires; most importantly, he gets the chance to become a great devotee. To become a great devotee means to finish all miserable conditions of materialistic life.

ŚB 4.12.47

महत्त्वमिच्छतां तीर्थं श्रोतुः शीलादयो गुणाः ।
यत्र तेजस्तदिच्छूनां मानो यत्र मनस्विनाम् ॥ ४७ ॥

mahattvam icchatāṁ tīrthaṁ
śrotuḥ śīlādayo guṇāḥ
yatra tejas tad icchūnāṁ
māno yatra manasvinām

Synonyms

mahattvam — greatness; *icchatām* — for those desiring; *tīrtham* — the process; *śrotuḥ* — of the hearer; *śīla-ādayaḥ* — high character, etc.; *guṇāḥ* — qualities; *yatra* — in which; *tejaḥ* — prowess; *tat* — that; *icchūnām* — for those who desire; *mānaḥ* — adoration; *yatra* — in which; *manasvinām* — for thoughtful men.

Translation

Anyone who hears this narration of Dhruva Mahārāja acquires exalted qualities like him. For anyone who desires greatness, prowess or influence, here is the process by which to acquire them, and for thoughtful men who want adoration, here is the proper means.

Purport

In the material world everyone is after profit, respectability and reputation, everyone wants the supreme exalted position, and everyone wants to hear about the great qualities of exalted persons. All ambitions which are desirable for great persons can be fulfilled simply by reading and understanding the narration of Dhruva Mahārāja's activities.

ŚB 4.12.48

प्रयत: कीर्तयेत्प्रात: समवाये द्विजन्मनाम् ।
सायं च पुण्यश्लोकस्य ध्रुवस्य चरितं महत् ॥ ४८ ॥

prayataḥ kīrtayet prātaḥ
samavāye dvi-janmanām
sāyaṁ ca puṇya-ślokasya
dhruvasya caritaṁ mahat

Synonyms

prayataḥ — with great care; *kīrtayet* — one should chant; *prātaḥ* — in the morning; *samavāye* — in the association; *dvi-janmanām* — of the twice-born; *sāyam* — in the evening; *ca* — also; *puṇya-ślokasya* — of sacred renown; *dhruvasya* — of Dhruva; *caritam* — character; *mahat* — great.

Translation

The great sage Maitreya recommended: One should chant of the character and activities of Dhruva Mahārāja both in the morning and in the evening, with great attention and care, in a society of brāhmaṇas or other twice-born persons.

Purport

It is said that only in the association of devotees can one understand the importance of the character and pastimes of the Supreme Personality of Godhead or His devotees. In this verse it is especially recommended that Dhruva Mahārāja's character be discussed in a society of the twice-born, which refers to the qualified *brāhmaṇas, kṣatriyas* and *vaiśyas.* One should especially seek the society of *brāhmaṇas* who are elevated to the position of Vaiṣṇavas. Thus discussion of *Śrīmad-Bhāgavatam,* which describes the character and pastimes of devotees and the Lord, is very quickly effective. The International Society for Krishna Consciousness has been organized for this purpose. In every center of this Society — not only in the morning, evening or noon, but practically twenty-four hours a day — there is continuous devotional service going on. Anyone who comes in contact with the Society automatically becomes a devotee. We have actual experience that many *karmīs* and others come to the Society and find a very pleasing and peaceful atmosphere in the temples of ISKCON. In this verse the word *dvi-janmanām* means "of the twice-born." Anyone can join the International Society for Krishna Consciousness and be initiated to become twice-born. As recommended by Sanātana Gosvāmī, by the process of initiation and authorized training, any man

can become twice-born. The first birth is made possible by the parents, and the second birth is made possible by the spiritual father and Vedic knowledge. Unless one is twice-born one cannot understand the transcendental characteristics of the Lord and His devotees. Study of the *Vedas* is therefore forbidden for *śūdras.* Simply by academic qualifications a *śūdra* cannot understand the transcendental science. At the present moment, throughout the entire world the educational system is geared to produce *śūdras.* A big technologist is no more than a big *śūdra. Kalau śūdra-sambhavaḥ:* in the Age of Kali, everyone is a *śūdra.* Because the whole population of the world consists only of *śūdras,* there is a decline of spiritual knowledge, and people are unhappy. The Kṛṣṇa consciousness movement has been started especially to create qualified *brāhmaṇas* to broadcast spiritual knowledge all over the world, for thus people may become very happy.

ŚB 4.12.49-50

पौर्णमास्यां सिनीवाल्यां द्वादश्यां श्रवणेऽथवा ।
दिनक्षये व्यतीपाते सङ्क्रमेऽर्कदिनेऽपि वा ॥ ४९ ॥
श्रावयेच्छ्रद्दधानानां तीर्थपादपदाश्रयः ।
नेच्छंस्तत्रात्मनात्मानं सन्तुष्ट इति सिध्यति ॥ ५० ॥

paurṇamāsyāṁ sinīvālyāṁ
dvādaśyāṁ śravaṇe 'thavā
dina-kṣaye vyatīpāte
saṅkrame 'rkadine 'pi vā

śrāvayec chraddadhānānāṁ
tīrtha-pāda-padāśrayaḥ

necchaṁs tatrātmanātmānaṁ
santuṣṭa iti sidhyati

Synonyms

paurṇamāsyām — on the full-moon day; *sinīvālyām* — on the dark-moon day; *dvādaśyām* — on the day after Ekādaśī; *śravaṇe* — during the Śravaṇa star's appearance; *athavā* — or; *dina-kṣaye* — at the end of the *tithi*; *vyatīpāte* — a particular day of the name; *saṅkrame* — at the end of the month; *arkadine* — on Sunday; *api* — also; *vā* — or; *śrāvayet* — one should recite; *śraddadhānānām* — to a receptive audience; *tīrtha-pāda* — of the Supreme Personality of Godhead; *pada-āśrayaḥ* — taken shelter of the lotus feet; *na icchan* — without desiring remuneration; *tatra* — there; *ātmanā* — by the self; *ātmānam* — the mind; *santuṣṭaḥ* — pacified; *iti* — thus; *sidhyati* — becomes perfect.

Translation

Persons who have completely taken shelter of the lotus feet of the Lord should recite this narration of Dhruva Mahārāja without taking remuneration. Specifically, recitation is recommended on the full-moon or dark-moon day, on the day after Ekādaśī, on the appearance of the Śravaṇa star, at the end of a particular tithi, or the occasion of Vyatīpāta, at the end of the month, or on Sunday. Such recitation should of course be performed before a favorable audience. When recitation is performed this way, without professional motive, the reciter and audience become perfect.

Purport

Professional reciters may ask money to extinguish the blazing fire within their bellies, but they cannot make any spiritual improvement or become perfect. It is therefore strictly forbidden to recite *Śrīmad-Bhāgavatam* as a profession to earn a livelihood. Only one who is completely surrendered at the lotus feet of the Supreme Personality of Godhead, depending fully on Him for personal maintenance or even for maintenance of his family, can attain perfection by recitation of *Śrīmad-Bhāgavatam*, which is full of narrations of the pastimes of the Lord and His devotees. The process can be summarized as follows: the audience must be faithfully receptive to the *Bhāgavata* message, and the reciter should completely depend on the Supreme Personality of Godhead. *Bhāgavata* recitation must not be a business. If done in the right way, not only does the reciter achieve perfect satisfaction, but the Lord also is very satisfied with the reciter and the audience, and thus both are liberated from material bondage simply by the process of hearing.

ŚB 4.12.51

ज्ञानमज्ञाततत्त्वाय यो दद्यात्सत्पथेऽमृतम् ।
कृपालोर्दीननाथस्य देवास्तस्यानुगृह्णते ॥ ५१ ॥

jñānam ajñāta-tattvāya
yo dadyāt sat-pathe 'mṛtam
kṛpālor dīna-nāthasya
devās tasyānugṛhṇate

Synonyms

jñānam — knowledge; *ajñāta-tattvāya* — to those who are unaware of the truth; *yaḥ* — one who; *dadyāt* — imparts; *sat-pathe* — on the path of truth; *amṛtam* — immortality; *kṛpāloḥ* — kind; *dīna-nāthasya* — protector of the poor; *devāḥ* — the demigods; *tasya* — to him; *anugṛhṇate* — give blessings.

Translation

The narration of Dhruva Mahārāja is sublime knowledge for the attainment of immortality. Persons unaware of the Absolute Truth can be led to the path of truth. Those who out of transcendental kindness take on the responsibility of becoming master-protectors of the poor living entities automatically gain the interest and blessings of the demigods.

Purport

Jñānam ajñāta means knowledge which is unknown almost throughout the entire world. No one knows actually what is the Absolute Truth. Materialists are very proud of their advancement in education, in philosophical speculation and in scientific knowledge, but no one actually knows what the Absolute Truth is. The great sage Maitreya, therefore, recommends that to enlighten people about the Absolute Truth (*tattva*) devotees should preach the teachings of *Śrīmad-Bhāgavatam* throughout the entire world. Śrīla Vyāsadeva especially compiled this great literature of scientific knowledge because people are completely unaware of the Absolute Truth. In the beginning of *Śrīmad-Bhāgavatam,* First Canto, it is said that Vyāsadeva, the learned sage, compiled this great *Bhāga-*

vata Purāṇa just to stop the ignorance of the mass of people. Because people do not know the Absolute Truth, this *Śrīmad-Bhāgavatam* was specifically compiled by Vyāsadeva under the instruction of Nārada. Generally, even though people are interested in understanding the truth, they take to speculation and reach at most the conception of impersonal Brahman. But very few men actually know the Personality of Godhead.

Recitation of *Śrīmad-Bhāgavatam* is specifically meant to enlighten people about the Absolute Truth, the Supreme Personality of Godhead. Although there is no fundamental difference between impersonal Brahman, localized Paramātmā and the Supreme Person, factual immortality cannot be obtained unless and until one attains the stage of associating with the Supreme Person. Devotional service, which leads to the association of the Supreme Lord, is actual immortality. Pure devotees, out of compassion for the fallen souls, are *kṛpālu,* very kind to people in general; they distribute this *Bhāgavata* knowledge all over the world. A kindhearted devotee is called *dīna-nātha,* protector of the poor, ignorant mass of people. Lord Kṛṣṇa is also known as *dīna-nātha* or *dīna-bandhu,* the master or actual friend of the poor living entities, and His pure devotee also takes the same position of *dīna-nātha.* The *dīna-nāthas,* or devotees of Lord Kṛṣṇa, who preach the path of devotional service, become the favorites of the demigods. Generally people are interested in worshiping the demigods, especially Lord Śiva, in order to obtain material benefits, but a pure devotee, who engages in preaching the principles of devotional service, as prescribed in the *Śrīmad-Bhāgavatam,* does not need to separately worship the demigods; the demigods are automatically pleased with him and offer

all the blessings within their capacity. As by watering the root of a tree the leaves and branches are automatically watered, so, by executing pure devotional service to the Lord, the branches, twigs and leaves of the Lord, known as demigods, are automatically pleased with the devotee, and they offer all benedictions.

ŚB 4.12.52

इदं मया तेऽभिहितं कुरूद्वहध्रुवस्य विख्यातविशुद्धकर्मणः ।
हित्वार्भकः क्रीडनकानि मातु-र्गृहं च विष्णुं शरणं यो जगाम
॥ ५२ ॥

idaṁ mayā te 'bhihitaṁ kurūdvaha
dhruvasya vikhyāta-viśuddha-karmaṇaḥ
hitvārbhakaḥ krīḍanakāni mātur
gṛhaṁ ca viṣṇuṁ śaraṇaṁ yo jagāma

Synonyms

idam — this; *mayā* — by me; *te* — unto you; *abhihitam* — described; *kuru-udvaha* — O great one among the Kurus; *dhru-vasya* — of Dhruva; *vikhyāta* — very famous; *viśuddha* — very pure; *karmaṇaḥ* — whose activities; *hitvā* — giving up; *ar-bhakaḥ* — child; *krīḍanakāni* — toys and playthings; *mātuḥ* — of his mother; *gṛham* — home; *ca* — also; *viṣṇum* — to Lord Viṣṇu; *śaraṇam* — shelter; *yaḥ* — one who; *jagāma* — went.

Translation

The transcendental activities of Dhruva Mahārāja are well known all over the world, and they are very pure. In childhood

Dhruva Mahārāja rejected all kinds of toys and playthings, left the protection of his mother and seriously took shelter of the Supreme Personality of Godhead, Viṣṇu. My dear Vidura, I therefore conclude this narration, for I have described to you all its details.

Purport

It is said by Cāṇakya Paṇḍita that life is certainly short for everyone, but if one acts properly, his reputation will remain for a generation. As the Supreme Personality of Godhead, Kṛṣṇa, is everlastingly famous, so the reputation of Lord Kṛṣṇa's devotee is also everlasting. Therefore in describing Dhruva Mahārāja's activities two specific words have been used: *vikhyāta,* "very famous," and *viśuddha,* "transcendental." Dhruva Mahārāja's leaving home at a tender age and taking shelter of the Supreme Personality of Godhead in the forest is a unique example in this world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled "Dhruva Mahārāja Goes Back to Godhead."

CHAPTER THIRTEEN

Description of the Descendants of Dhruva Mahārāja

ŚB 4.13.1

सूत उवाच
निशम्य कौषारविणोपवर्णितंध्रुवस्य वैकुण्ठपदाधिरोहणम् ।
प्ररूढभावो भगवत्यधोक्षजेप्रष्टुं पुनस्तं विदुरः प्रचक्रमे ॥ १ ॥

sūta uvāca
niśamya kauṣāraviṇopavarṇitaṁ
dhruvasya vaikuṇṭha-padādhirohaṇam
prarūḍha-bhāvo bhagavaty adhokṣaje
praṣṭuṁ punas taṁ viduraḥ pracakrame

Synonyms

sūtaḥ uvāca — Sūta Gosvāmī said; *niśamya* — after hearing; *kauṣāraviṇā* — by the sage Maitreya; *upavarṇitam* — described; *dhruvasya* — of Mahārāja Dhruva; *vaikuṇṭha-pada* — to the abode of Viṣṇu; *adhirohaṇam* — ascent; *prarūḍha* — increased; *bhāvaḥ* — devotional emotion; *bhagavati* — unto the Supreme Personality of Godhead; *adhokṣaje* — who is beyond the reach of direct perception; *praṣṭum* — to inquire; *punaḥ* — again; *tam* — unto

Maitreya; *viduraḥ* — Vidura; *pracakrame* — attempted.

Translation

Sūta Gosvāmī, continuing to speak to all the ṛṣis, headed by Śaunaka, said: After hearing Maitreya Ṛṣi describe Dhruva Mahārāja's ascent to Lord Viṣṇu's abode, Vidura became very much enlightened in devotional emotion, and he inquired from Maitreya as follows.

Purport

As evidenced in the topics between Vidura and Maitreya, the activities of the Supreme Personality of Godhead and the devotees are so fascinating that neither the devotee who is describing them nor the devotee who is hearing is at all fatigued by the inquiries and answers. Transcendental subject matter is so nice that no one becomes tired of hearing or speaking. Others, who are not devotees, may think, "How can people devote so much time simply to talks of God?" But devotees are never satisfied or satiated in hearing and speaking about the Supreme Personality of Godhead or about His devotees. The more they hear and talk, the more they become enthusiastic to hear. The chanting of the Hare Kṛṣṇa *mantra* is simply the repetition of three words — Hare, Kṛṣṇa and Rāma — but still devotees can go on chanting this Hare Kṛṣṇa *mantra* twenty-four hours a day without feeling fatigued.

ŚB 4.13.2

विदुर उवाच
के ते प्रचेतसो नाम कस्यापत्यानि

सुव्रत ।
कस्यान्ववाये प्रख्याताः कुत्र वा सत्रमासत ॥ २ ॥

vidura uvāca
ke te pracetaso nāma
kasyāpatyāni suvrata
kasyānvavāye prakhyātāḥ
kutra vā satram āsata

Synonyms

viduraḥ uvāca — Vidura inquired; *ke* — who were; *te* — they; *pracetasaḥ* — the Pracetās; *nāma* — of the name; *kasya* — whose; *apatyāni* — sons; *su-vrata* — O Maitreya, who have taken an auspicious vow; *kasya* — whose; *anvavāye* — in the family; *prakhyātāḥ* — famous; *kutra* — where; *vā* — also; *satram* — the sacrifice; *āsata* — was performed.

Translation

Vidura inquired from Maitreya: O greatly advanced devotee, who were the Pracetās? To which family did they belong? Whose sons were they, and where did they perform the great sacrifices?

Purport

The great Nārada's singing, in the previous chapter, of three verses in the sacrificial arena of the Pracetās gave another impetus to Vidura to ask further questions.

ŚB 4.13.3

मन्ये महाभागवतं नारदं देवदर्शनम् ।
येन
प्रोक्तः क्रियायोगः परिचर्याविधिर्हरेः ॥ ३ ॥

manye mahā-bhāgavataṁ
nāradaṁ deva-darśanam
yena proktaḥ kriyā-yogaḥ
paricaryā-vidhir hareḥ

Synonyms

manye — I think; *mahā-bhāgavatam* — the greatest of all devotees; *nāradam* — the sage Nārada; *deva* — the Supreme Personality of Godhead; *darśanam* — who met; *yena* — by whom; *proktaḥ* — spoken; *kriyā-yogaḥ* — devotional service; *paricaryā* — for rendering service; *vidhiḥ* — the procedure; *hareḥ* — to the Supreme Personality of Godhead.

Translation

Vidura continued: I know that the great sage Nārada is the greatest of all devotees. He has compiled the pāñcarātrika procedure of devotional service and has directly met the Supreme Personality of Godhead.

Purport

There are two different ways of approaching the Supreme Lord. One is called *bhāgavata-mārga,* or the way of Śrīmad-Bhāgavatam, and the other is called *pāñcarātrika-vidhi. Pāñcarātrika-vidhi* is the method of temple worship, and *bhāgavata-vidhi* is the system of nine processes which begin with

hearing and chanting. The Kṛṣṇa conscious movement accepts both processes simultaneously and thus enables one to make steady progress on the path of realization of the Supreme Personality of Godhead. This *pāñcarātrika* procedure was first introduced by the great sage Nārada, as referred to here by Vidura.

ŚB 4.13.4

स्वधर्मशीलैः पुरुषैर्भगवान् यज्ञपूरुषः ।
इज्यमानो भक्तिमता नारदेनेरितः किल ॥ ४ ॥

sva-dharma-śīlaiḥ puruṣair
bhagavān yajña-pūruṣaḥ
ijyamāno bhaktimatā
nāradeneritaḥ kila

Synonyms

sva-dharma-śīlaiḥ — executing sacrificial duties; *puruṣaiḥ* — by the men; *bhagavān* — the Supreme Personality of Godhead; *yajña-pūruṣaḥ* — the enjoyer of all sacrifices; *ijyamānaḥ* — being worshiped; *bhaktimatā* — by the devotee; *nāradena* — by Nārada; *īritaḥ* — described; *kila* — indeed.

Translation

While all the Pracetās were executing religious rituals and sacrificial ceremonies and thus worshiping the Supreme Personality of Godhead for His satisfaction, the great sage Nārada described the transcendental qualities of Dhruva Mahārāja.

Purport

Nārada Muni is always glorifying the pastimes of the Lord. In this verse we see that not only does he glorify the Lord, but he also likes to glorify the devotees of the Lord. The great sage Nārada's mission is to broadcast the devotional service of the Lord. For this purpose he has compiled the *Nārada-pañcarātra,* a directory of devotional service, so that devotees can always take information about how to execute devotional service and thus engage twenty-four hours a day in performing sacrifices for the pleasure of the Supreme Personality of Godhead. As stated in the *Bhagavad-gītā,* the Lord has created four orders of social life, namely *brāhmaṇa, kṣatriya, vaiśya* and *śūdra.* In the *Nārada-pañcarātra* it is very clearly described how each of the social orders can please the Supreme Lord. In the *Bhagavad-gītā* (18.45) it is stated, *sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ:* by executing one's prescribed duties one can please the Supreme Lord. In the *Śrīmad-Bhāgavatam* (1.2.13) also it is stated, *svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam:* the perfection of duty is to see that by discharging one's specific duties one satisfies the Supreme Personality of Godhead. When the Pracetās were performing sacrifices according to this direction, Nārada Muni was satisfied to see these activities, and he also wanted to glorify Dhruva Mahārāja in that sacrificial arena.

ŚB 4.13.5

यास्ता देवर्षिणा तत्र वर्णिता भगवत्कथाः ।
मह्यं शुश्रूषवे ब्रह्मन् कार्त्स्न्येनाचष्टुमर्हसि ॥ ५ ॥

yās tā devarṣiṇā tatra
varṇitā bhagavat-kathāḥ

mahyaṁ śuśrūṣave brahman
kārtsnyenācaṣṭum arhasi

Synonyms

yāḥ — which; *tāḥ* — all those; *devarṣiṇā* — by the great sage Nārada; *tatra* — there; *varṇitāḥ* — narrated; *bhagavat-kathāḥ* — preachings pertaining to the activities of the Lord; *mahyam* — unto me; *śuśrūṣave* — very eager to hear; *brahman* — my dear *brāhmaṇa*; *kārtsnyena* — fully; *ācaṣṭum arhasi* — kindly explain.

Translation

My dear brāhmaṇa, how did Nārada Muni glorify the Supreme Personality of Godhead, and what pastimes were described in that meeting? I am very eager to hear of them. Kindly explain fully about that glorification of the Lord.

Purport

Śrīmad-Bhāgavatam is the record of *bhagavat-kathā*, topics about the pastimes of the Lord. What Vidura was anxious to hear from Maitreya we can also hear five thousand years later, provided we are very eager.

ŚB 4.13.6

मैत्रेय उवाच
ध्रुवस्य चोत्कलः पुत्रः पितरि प्रस्थिते वनम् ।
सार्वभौमश्रियं नैच्छदधिराजासनं पितुः ॥ ६ ॥

maitreya uvāca

dhruvasya cotkalaḥ putraḥ
pitari prasthite vanam
sārvabhauma-śriyaṁ naicchad
adhirājāsanaṁ pituḥ

Synonyms

maitreyaḥ uvāca — the great sage Maitreya said; *dhruvasya* — of Dhruva Mahārāja; *ca* — also; *utkalaḥ* — Utkala; *putraḥ* — son; *pitari* — after the father; *prasthite* — departed; *vanam* — for the forest; *sārva-bhauma* — including all lands; *śriyam* — opulence; *na aicchat* — did not desire; *adhirāja* — royal; *āsanam* — throne; *pituḥ* — of the father.

Translation

The great sage Maitreya replied: My dear Vidura, when Mahārāja Dhruva departed for the forest, his son, Utkala, did not desire to accept the opulent throne of his father, which was meant for the ruler of all the lands of this planet.

ŚB 4.13.7

स जन्मनोपशान्तात्मा निःसङ्गः समदर्शनः ।
ददर्श लोके विततमात्मानं लोकमात्मनि ॥ ७ ॥

sa janmanopaśāntātmā
niḥsaṅgaḥ sama-darśanaḥ
dadarśa loke vitatam
ātmānaṁ lokam ātmani

Synonyms

saḥ — his son Utkala; *janmanā* — from the very beginning of his birth; *upaśānta* — very well satisfied; *ātmā* — soul; *niḥsaṅgaḥ* — without attachment; *sama-darśanaḥ* — equipoised; *dadarśa* — saw; *loke* — in the world; *vitatam* — spread; *ātmānam* — the Supersoul; *lokam* — all the world; *ātmani* — in the Supersoul.

Translation

From his very birth, Utkala was fully satisfied and unattached to the world. He was equipoised, for he could see everything resting in the Supersoul and the Supersoul present in everyone's heart.

Purport

The symptoms and characteristics of Utkala, the son of Mahārāja Dhruva, are those of a *mahā-bhāgavata.* As stated in the Bhagavad-gītā (6.30), *yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati:* a highly advanced devotee sees the Supreme Personality of Godhead everywhere, and he also sees everything resting in the Supreme. It is also confirmed in the Bhagavad-gītā (9.4), *mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā:* Lord Kṛṣṇa is spread all over the universe in His impersonal feature. Everything is resting on Him, but that does not mean that everything is He Himself. A highly advanced *mahā-bhāgavata* devotee sees in this spirit: he sees the same Supersoul, Paramātmā, existing within everyone's heart, regardless of discrimination based on the different material forms of the living entities. He sees everyone as part and parcel of the Supreme Personality of Godhead.
The *mahā-bhāgavata,* who experiences the Supreme Godhead's

presence everywhere, is never missing from the sight of the Supreme Lord, nor is the Supreme Lord ever lost from his sight. This is possible only when one is advanced in love of Godhead.

ŚB 4.13.8-9

आत्मानं ब्रह्म निर्वाणं प्रत्यस्तमितविग्रहम् ।
अवबोधरसैकात्म्यमानन्दमनुसन्ततम् ॥ ८ ॥
अव्यवच्छिन्नयोगाग्निदग्धकर्ममलाशयः ।
स्वरूपमवरुन्धानो नात्मनोऽन्यं तदैक्षत ॥ ९ ॥

ātmānaṁ brahma-nirvāṇaṁ
pratyastamita-vigraham
avabodha-rasaikātmyam
ānandam anusantatam

avyavacchinna-yogāgni-
dagdha-karma-malāśayaḥ
svarūpam avarundhāno
nātmano 'nyaṁ tadaikṣata

Synonyms

ātmānam — self; *brahma* — spirit; *nirvāṇam* — extinction of material existence; *pratyastamita* — ceased; *vigraham* — separation; *avabodha-rasa* — by the mellow of knowledge; *eka-ātmyam* — oneness; *ānandam* — bliss; *anusantatam* — expanded; *avyavacchinna* — continuous; *yoga* — by practice of *yoga*; *agni* — by the fire; *dagdha* — burned; *karma* — fruitive desires; *mala* — dirty; *āśayaḥ* — in his mind; *svarūpam* — constitutional position; *avarundhānaḥ* — realizing; *na* — not; *ātmanaḥ* — than the Supreme Soul; *any-*

am — anything else; *tadā* — then; *aikṣata* — saw.

Translation

By expansion of his knowledge of the Supreme Brahman, he had already attained liberation from the bondage of the body. This liberation is known as nirvāṇa. He was situated in transcendental bliss, and he continued always in that blissful existence, which expanded more and more. This was possible for him by continual practice of bhakti-yoga, which is compared to fire because it burns away all dirty, material things. He was always situated in his constitutional position of self-realization, and he could not see anything else but the Supreme Lord and himself engaged in discharging devotional service.

Purport

These two verses explain the verse in the *Bhagavad-gītā* (18.54):

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed towards every living entity. In that state he achieves pure devotional service unto Me." This is also explained by Lord Caitanya in His *Śikṣāṣṭaka* in the beginning of the first verse:

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam

The *bhakti-yoga* system is the topmost *yoga* system, and in this system the chanting of the holy name of the Lord is the foremost performance of devotional service. By chanting the holy name one can attain the perfection of *nirvāṇa,* or liberation from material existence, and so increase one's blissful life of spiritual existence as described by Lord Caitanya (*ānandāmbudhi-vardhanam*). When one is situated in that position, he no longer has any interest in material opulence or even a royal throne and sovereignty over the whole planet. This situation is called *virak-tir anyatra syāt.* It is the result of devotional service.

The more one makes advancement in devotional service, the more one becomes detached from material opulence and material activity. This is the spiritual nature, full of bliss. This is also described in Bhagavad-gītā (2.59). *Paraṁ dṛṣṭvā nivar-tate:* one ceases to take part in material enjoyment upon tasting superior, blissful life in spiritual existence. By advancement in spiritual knowledge, which is considered to be like blazing fire, all material desires are burned to ashes. The perfection of mystic *yoga* is possible when one is continuously in connection with the Supreme Personality of Godhead by discharging devotional service. A devotee is always thinking of the Supreme Person at every step of his life. Every conditioned soul is full of the reactions of his past life, but all dirty things are immediately burned to ashes if one simply executes devotional service. This is described in the *Nārada-pañcarātra: sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam.*

ŚB 4.13.10

जडान्धबधिरोन्मत्तमूकाकृतिरतन्मतिः ।

लक्षित: पथि बालानां प्रशान्तार्चिरिवानल: ॥ १० ॥

jaḍāndha-badhironmatta-
mūkākṛtir atan-matiḥ
lakṣitaḥ pathi bālānāṁ
praśāntārcir ivānalaḥ

Synonyms

jaḍa — foolish; *andha* — blind; *badhira* — deaf; *unmatta* — mad; *mūka* — dumb; *ākṛtiḥ* — appearance; *a-tat* — not like that; *matiḥ* — his intelligence; *lakṣitaḥ* — he was seen; *pathi* — on the road; *bālānām* — by the less intelligent; *praśānta* — calmed; *arciḥ* — with flames; *iva* — like; *analaḥ* — fire.

Translation

Utkala appeared to the less intelligent persons on the road to be foolish, blind, dumb, deaf and mad, although actually he was not so. He remained like fire covered with ashes, without blazing flames.

Purport

In order to avoid contradiction, botheration and unfavorable situations created by materialistic persons, a great saintly person like Jaḍa Bharata or Utkala remains silent. The less intelligent consider such saintly persons to be mad, deaf or dumb. Factually, an advanced devotee avoids speaking with persons who are not in devotional life, but to those who are in devotional life he speaks in friendship, and he speaks to the innocent for their enlightenment. For all practical purposes, the whole world is

full of nondevotees, and so one kind of very advanced devotee is called *bhajanānandī.* Those who are *goṣṭhy-ānandī,* however, preach to increase the number of devotees. But even such preachers also avoid opposing elements who are unfavorably disposed towards spiritual life.

ŚB 4.13.11

मत्वा तं जडमुन्मत्तं कुलवृद्धाः समन्त्रिणः ।
वत्सरं भूपतिं चक्रुर्यवीयांसं भ्रमेः सुतम् ॥ ११ ॥

matvā taṁ jaḍam unmattaṁ
kula-vṛddhāḥ samantriṇaḥ
vatsaraṁ bhūpatiṁ cakrur
yavīyāṁsaṁ bhrameḥ sutam

Synonyms

matvā — thinking; *tam* — Utkala; *jaḍam* — without intelligence; *unmattam* — mad; *kula-vṛddhāḥ* — the elderly members of the family; *samantriṇaḥ* — with the ministers; *vatsaram* — Vatsara; *bhū-patim* — ruler of the world; *cakruḥ* — they made; *yavīyāṁsam* — younger; *bhrameḥ* — of Bhrami; *sutam* — son.

Translation

For this reason the ministers and all the elderly members of the family thought Utkala to be without intelligence and, in fact, mad. Thus his younger brother, named Vatsara, the son of Bhrami, was elevated to the royal throne, and he became king of the world.

Purport

It appears that although there was monarchy, it was not at all an autocracy. There were senior family members and ministers who could make changes and elect the proper person to the throne, although the throne could be occupied only by the royal family. In modern days also, wherever there is monarchy, sometimes the ministers and elderly members of the family select one member from the royal family to occupy the throne in preference to another.

ŚB 4.13.12

स्वर्वीथिर्वत्सरस्येष्टा भार्यासूत षडात्मजान् ।
पुष्पार्णं तिग्मकेतुं च इषमूर्जं वसुं जयम् ॥ १२ ॥

svarvīthir vatsarasyeṣṭā
bhāryāsūta ṣaḍ-ātmajān
puṣpārṇaṁ tigmaketuṁ ca
iṣam ūrjaṁ vasuṁ jayam

Synonyms

svarvīthiḥ — Svarvīthi; *vatsarasya* — of King Vatsara; *iṣṭā* — very dear; *bhāryā* — wife; *asūta* — gave birth to; *ṣaṭ* — six; *ātmajān* — sons; *puṣpārṇam* — Puṣpārṇa; *tigmaketum* — Tigmaketu; *ca* — also; *iṣam* — Iṣa; *ūrjam* — Ūrja; *vasum* — Vasu; *jayam* — Jaya.

Translation

King Vatsara had a very dear wife whose name was Svarvīthi,

and she gave birth to six sons, named Puṣpārṇa, Tigmaketu, Iṣa, Ūrja, Vasu and Jaya.

Purport

Vatsara's wife is mentioned here as *iṣṭā,* which means "worshipable." In other words, it appears that Vatsara's wife had all good qualities; for example, she was always very faithful and obedient and affectionate to her husband. She had all good qualities for managing household affairs. If both the husband and wife are endowed with good qualities and live peacefully, then nice children take birth, and thus the whole family is happy and prosperous.

ŚB 4.13.13

पुष्पार्णस्य प्रभा भार्या दोषा च द्वे बभूवतुः ।
प्रातर्मध्यन्दिनं सायमिति ह्यासन् प्रभासुताः ॥ १३ ॥

puṣpārṇasya prabhā bhāryā
doṣā ca dve babhūvatuḥ
prātar madhyandinaṁ sāyam
iti hy āsan prabhā-sutāḥ

Synonyms

puṣpārṇasya — of Puṣpārṇa; *prabhā* — Prabhā; *bhāryā* — wife; *doṣā* — Doṣā; *ca* — also; *dve* — two; *babhū-vatuḥ* — were; *prātaḥ* — Prātar; *madhyandinam* — Madhyandinam; *sāyam* — Sāyam; *iti* — thus; *hi* — certainly; *āsan* — were; *prabhā-sutāḥ* — sons of Prabhā.

Translation

Puṣpārṇa had two wives, named Prabhā and Doṣā. Prabhā had three sons, named Prātar, Madhyandinam and Sāyam.

ŚB 4.13.14

प्रदोषो निशिथो व्युष्ट इति दोषासुतास्त्रयः ।
व्युष्टः सुतं पुष्करिण्यां सर्वतेजसमादधे ॥ १४ ॥

pradoṣo niśitho vyuṣṭa
iti doṣā-sutās trayaḥ
vyuṣṭaḥ sutaṁ puṣkariṇyāṁ
sarvatejasam ādadhe

Synonyms

pradoṣaḥ — Pradoṣa; *niśithaḥ* — Niśitha; *vyuṣṭaḥ* — Vyuṣṭa; *iti* — thus; *doṣā* — of Doṣā; *sutāḥ* — sons; *trayaḥ* — three; *vyuṣṭaḥ* — Vyuṣṭa; *sutam* — son; *puṣkariṇyām* — in Puṣkariṇī; *sarva-tejasam* — named Sarvatejā (all-powerful); *ādadhe* — begot.

Translation

Doṣā had three sons — Pradoṣa, Niśitha and Vyuṣṭa. Vyuṣṭa's wife was named Puṣkariṇī, and she gave birth to a very powerful son named Sarvatejā.

ŚB 4.13.15-16

स चक्षुः सुतमाकूत्यां पत्न्यां मनुमवाप ह ।
मनोरसूत महिषी विरजान्नड्वला सुतान् ॥ १५ ॥
पुरुं कुत्सं त्रितं द्युम्नं सत्यवन्तमृतं व्रतम् ।

अग्निष्टोममतीरात्रं प्रद्युम्नं शिबिमुल्मुकम् ॥ १६ ॥

sa cakṣuḥ sutam ākūtyāṁ
patnyāṁ manum avāpa ha
manor asūta mahiṣī
virajān naḍvalā sutān

puruṁ kutsaṁ tritaṁ dyumnaṁ
satyavantam ṛtaṁ vratam
agniṣṭomam atīrātraṁ
pradyumnaṁ śibim ulmukam

Synonyms

saḥ — he (Sarvatejā); *cakṣuḥ* — named Cakṣuḥ; *sutam* — son; *ākūtyām* — in Ākūti; *patnyām* — wife; *manum* — Cākṣuṣa Manu; *avāpa* — obtained; *ha* — indeed; *manoḥ* — of Manu; *asūta* — gave birth to; *mahiṣī* — queen; *virajān* — without passion; *naḍvalā* — Naḍvalā; *sutān* — sons; *purum* — Puru; *kutsam* — Kutsa; *tritam* — Trita; *dyumnam* — Dyumna; *satyavantam* — Satyavān; *ṛtam* — Ṛta; *vratam* — Vrata; *agniṣṭomam* — Agniṣṭoma; *atīrātram* — Atīrātra; *pradyumnam* — Pradyumna; *śibim* — Śibi; *ulmukam* — Ulmuka.

Translation

Sarvatejā's wife, Ākūti, gave birth to a son named Cākṣuṣa, who became the sixth Manu at the end of the Manu millennium. Naḍvalā, the wife of Cākṣuṣa Manu, gave birth to the following faultless sons: Puru, Kutsa, Trita, Dyumna, Satyavān, Ṛta, Vrata, Agniṣṭoma, Atīrātra, Pradyumna, Śibi and Ulmuka.

ŚB 4.13.17

उल्मुकोऽजनयत्पुत्रान्पुष्करिण्यां षडुत्तमान् ।
अङ्गं सुमनसं ख्यातिं क्रतुमङ्गिरसं गयम् ॥ १७ ॥

ulmuko 'janayat putrān
puṣkariṇyāṁ ṣaḍ uttamān
aṅgaṁ sumanasaṁ khyātiṁ
kratum aṅgirasaṁ gayam

Synonyms

ulmukaḥ — Ulmuka; *ajanayat* — begot; *putrān* — sons; *puṣkariṇyām* — in Puṣkariṇī, his wife; *ṣaṭ* — six; *uttamān* — very good; *aṅgam* — Aṅga; *sumanasam* — Sumanā; *khyātim* — Khyāti; *kratum* — Kratu; *aṅgirasam* — Aṅgirā; *gayam* — Gaya.

Translation

Of the twelve sons, Ulmuka begot six sons in his wife Puṣkariṇī. They were all very good sons, and their names were Aṅga, Sumanā, Khyāti, Kratu, Aṅgirā and Gaya.

ŚB 4.13.18

सुनीथाङ्गस्य या पत्नी सुषुवे वेनमुल्बणम् ।
यद्दौःशील्यात्स राजर्षिर्निर्विण्णो निरगात्पुरात् ॥ १८ ॥

sunīthāṅgasya yā patnī
suṣuve venam ulbaṇam
yad-dauḥśīlyāt sa rājarṣir
nirviṇṇo niragāt purāt

Synonyms

sunīthā — Sunīthā; *aṅgasya* — of Aṅga; *yā* — she who; *patnī* — the wife; *suṣuve* — gave birth to; *venam* — Vena; *ulbaṇam* — very crooked; *yat* — whose; *dauḥśīlyāt* — on account of bad character; *saḥ* — he; *rāja-ṛṣiḥ* — the saintly King Aṅga; *nir-viṇṇaḥ* — very disappointed; *niragāt* — went out; *purāt* — from home.

Translation

The wife of Aṅga, Sunīthā, gave birth to a son named Vena, who was very crooked. The saintly King Aṅga was very disappointed with Vena's bad character, and he left home and kingdom and went out to the forest.

ŚB 4.13.19-20

यमङ्ग शेपुः कुपिता वाग्वज्रा मुनयः किल ।
गतासोस्तस्य भूयस्ते ममन्थुर्दक्षिणं करम् ॥ १९ ॥
अराजके तदा लोके दस्युभिः पीडिताः प्रजाः ।
जातो नारायणांशेन पृथुराद्यः क्षितीश्वरः ॥ २० ॥

yam aṅga śepuḥ kupitā
vāg-vajrā munayaḥ kila
gatāsos tasya bhūyas te
mamanthur dakṣiṇaṁ karam

arājake tadā loke
dasyubhiḥ pīḍitāḥ prajāḥ
jāto nārāyaṇāṁśena
pṛthur ādyaḥ kṣitīśvaraḥ

Synonyms

yam — him (Vena) whom; *aṅga* — my dear Vidura; *śepuḥ* — they cursed; *kupitāḥ* — being angry; *vāk-vajrāḥ* — whose words are as strong as a thunderbolt; *munayaḥ* — great sages; *kila* — indeed; *gata-asoḥ tasya* — after he died; *bhūyaḥ* — moreover; *te* — they; *mamanthuḥ* — churned; *dakṣiṇam* — right; *karam* — hand; *arājake* — being without a king; *tadā* — then; *loke* — the world; *dasyubhiḥ* — by rogues and thieves; *pīḍitāḥ* — suffering; *prajāḥ* — all the citizens; *jātaḥ* — advented; *nārāyaṇa* — of the Supreme Personality of Godhead; *aṁśena* — by a partial representation; *pṛthuḥ* — Pṛthu; *ādyaḥ* — original; *kṣiti-īśvaraḥ* — ruler of the world.

Translation

My dear Vidura, when great sages curse, their words are as invincible as a thunderbolt. Thus when they cursed King Vena out of anger, he died. After his death, since there was no king, all the rogues and thieves flourished, the kingdom became unregulated, and all the citizens suffered greatly. On seeing this, the great sages took the right hand of Vena as a churning rod, and as a result of their churning, Lord Viṣṇu in His partial representation made His advent as King Pṛthu, the original emperor of the world.

Purport

Monarchy is better than democracy because if the monarchy is very strong the regulative principles within the kingdom are

upheld very nicely. Even one hundred years ago in the state of Kashmir in India, the king was so strong that if a thief were arrested in his kingdom and brought before him, the king would immediately chop off the hands of the thief. As a result of this severe punishment there were practically no theft cases within the kingdom. Even if someone left something on the street, no one would touch it. The rule was that the things could be taken away only by the proprietor and that no one else would touch them. In the so-called democracy, wherever there is a theft case the police come and take note of the case, but generally the thief is never caught, nor is any punishment offered to him. As a result of incapable government, at the present moment thieves, rogues and cheaters are very prominent all over the world.

ŚB 4.13.21

विदुर उवाच
तस्य शीलनिधेः साधोर्ब्रह्मण्यस्य महात्मनः ।
राज्ञः कथमभूद्दुष्टा प्रजा यद्विमना ययौ ॥ २१ ॥

vidura uvāca
tasya śīla-nidheḥ sādhor
brahmaṇyasya mahātmanaḥ
rājñaḥ katham abhūd duṣṭā
prajā yad vimanā yayau

Synonyms

viduraḥ uvāca — Vidura said; *tasya* — of him (Aṅga); *śīla-nidheḥ* — reservoir of good characteristics; *sādhoḥ* — saintly person; *brahmaṇyasya* — lover of brahminical culture; *mahāt-*

manaḥ — great soul; *rājñaḥ* — of the king; *katham* — how; *abhūt* — it was; *duṣṭā* — bad; *prajā* — son; *yat* — by which; *vimanāḥ* — being indifferent; *yayau* — he left.

Translation

Vidura inquired from the sage Maitreya: My dear brāhmaṇa, King Aṅga was very gentle. He had high character and was a saintly personality and lover of brahminical culture. How is it that such a great soul got a bad son like Vena, because of whom he became indifferent to his kingdom and left it?

Purport

In family life a man is supposed to live happily with father, mother, wife and children, but sometimes, under certain conditions, a father, mother, child or wife becomes an enemy. It is said by Cāṇakya Paṇḍita that a father is an enemy when he is too much in debt, a mother is an enemy if she marries for a second time, a wife is an enemy when she is very beautiful, and a son is an enemy when he is a foolish rascal. In this way, when a family member becomes an enemy it is very difficult to live in family life or remain a householder. Generally such situations occur in the material world. Therefore according to Vedic culture one has to take leave of his family members just after his fiftieth year so that the balance of his life may be completely devoted in search of Kṛṣṇa consciousness.

ŚB 4.13.22

किं वांहो वेन उद्दिश्य ब्रह्मदण्डमयूयुजन् ।
दण्डव्रतधरे राज्ञि मुनयो धर्मकोविदा: ॥ २२ ॥

kiṁ vāṁho vena uddiśya
brahma-daṇḍam ayūyujan
daṇḍa-vrata-dhare rājñi
munayo dharma-kovidāḥ

Synonyms

kim — why; *vā* — also; *aṁhaḥ* — sinful activities; *vene* — unto Vena; *uddiśya* — seeing; *brahma-daṇḍam* — the curse of a *brāhmaṇa*; *ayūyujan* — they desired to award; *daṇḍa-vrata-dhare* — who carries the rod of punishment; *rājñi* — unto the king; *munayaḥ* — the great sages; *dharma-kovidāḥ* — completely conversant with religious principles.

Translation

Vidura also inquired: How is it that the great sages, who were completely conversant with religious principles, desired to curse King Vena, who himself carried the rod of punishment, and thus awarded him the greatest punishment [brahma-śāpa]?

Purport

It is understood that the king is able to give punishment to everyone, but in this case it appears that the great sages punished him. The king must have done something very serious; otherwise how could the great sages, who were supposed to be the greatest and most tolerant, still punish him in spite of their elevated religious consciousness? It appears also that the king was not independent of the brahminical culture. Above the king was the control of the *brāhmaṇas,* and if needed the *brāhmaṇas* would dethrone the king or kill him, not with

any weapon, but with the *mantra* of a *brahma-śāpa*. The *brāhmaṇas* were so powerful that simply by their cursing one would immediately die.

ŚB 4.13.23

नावध्येय: प्रजापाल: प्रजाभिरघवानपि ।
यदसौ लोकपालानां बिभर्त्योज: स्वतेजसा ॥ २३ ॥

nāvadhyeyaḥ prajā-pālaḥ
prajābhir aghavān api
yad asau loka-pālānāṁ
bibharty ojaḥ sva-tejasā

Synonyms

na — never; *avadhyeyaḥ* — to be insulted; *prajā-pālaḥ* — the king; *prajābhiḥ* — by the citizens; *aghavān* — ever sinful; *api* — even though; *yat* — because; *asau* — he; *loka-pālānām* — of many kings; *bibharti* — maintains; *ojaḥ* — prowess; *sva-tejasā* — by personal influence.

Translation

It is the duty of all citizens in a state never to insult the king, even though he sometimes appears to have done something very sinful. Because of his prowess, the king is always more influential than all other ruling chiefs.

Purport

According to Vedic civilization the king is supposed to be the representative of the Supreme Personality of Godhead. He is

called *nara-nārāyaṇa,* indicating that Nārāyaṇa, the Supreme Personality of Godhead, appears in human society as the king. It is etiquette that neither a *brāhmaṇa* nor a *kṣatriya* king is ever insulted by the citizens; even though a king appears to be sinful, the citizens should not insult him. But in the case of Vena it appears that he was cursed by the *nara-devatās;* therefore, it was concluded that his sinful activities were very grievous.

ŚB 4.13.24

एतदाख्याहि मे ब्रह्मन् सुनीथात्मजचेष्टितम् ।
श्रद्दधानाय भक्ताय त्वं परावरवित्तम: ॥ २४ ॥

etad ākhyāhi me brahman
sunīthātmaja-ceṣṭitam
śraddadhānāya bhaktāya
tvaṁ parāvara-vittamaḥ

Synonyms

etat — all these; *ākhyāhi* — please describe; *me* — unto me; *brahman* — O great *brāhmaṇa*; *sunīthā-ātmaja* — of the son of Sunīthā, Vena; *ceṣṭitam* — activities; *śraddadhānāya* — faithful; *bhaktāya* — unto your devotee; *tvam* — you; *para-avara* — with past and future; *vit-tamaḥ* — well conversant.

Translation

Vidura requested Maitreya: My dear brāhmaṇa, you are well conversant with all subjects, both past and future. Therefore I wish to hear from you all the activities of King Vena. I am your faithful devotee, so please explain this.

Purport

Vidura accepted Maitreya as his spiritual master. A disciple always inquires from the spiritual master, and the spiritual master answers the question, provided the disciple is very gentle and devoted. Śrīla Viśvanātha Cakravartī Ṭhākura said that by the mercy of the spiritual master one is blessed with the mercy of the Supreme Lord. The spiritual master is not inclined to disclose all the secrets of transcendental science unless the disciple is very submissive and devoted. As stated in the Bhagavad-gītā, the process of receiving knowledge from the spiritual master entails submission, inquiry and service.

ŚB 4.13.25

मैत्रेय उवाच
अङ्गोऽश्वमेधं राजर्षिराजहार महाक्रतुम् ।
नाजग्मुर्देवतास्तस्मिन्नाहूता ब्रह्मवादिभिः ॥ २५ ॥

maitreya uvāca
aṅgo 'śvamedhaṁ rājarṣir
ājahāra mahā-kratum
nājagmur devatās tasminn
āhūtā brahma-vādibhiḥ

Synonyms

maitreyaḥ uvāca — Maitreya answered; *aṅgaḥ* — King Aṅga; *aśvamedham* — *aśvamedha* sacrifice; *rāja-ṛṣiḥ* — the saintly king; *ājahāra* — executed; *mahā-kratum* — great sacrifice; *na* — not; *ājagmuḥ* — came; *devatāḥ* — the

demigods; *tasmin* — in that sacrifice; *āhūtāḥ* — being invited; *brahma-vādibhiḥ* — by the *brāhmaṇas* expert in executing sacrifices.

Translation

Śrī Maitreya replied: My dear Vidura, once the great King Aṅga arranged to perform the great sacrifice known as aśvamedha. All the expert brāhmaṇas present knew how to invite the demigods, but in spite of their efforts, no demigods participated or appeared in that sacrifice.

Purport

A Vedic sacrifice is not an ordinary performance. The demigods used to participate in such sacrifices, and the animals sacrificed in such performances were reincarnated with new life. In this Age of Kali there are no powerful *brāhmaṇas* who can invite the demigods or give renewed life to animals. Formerly, the *brāhmaṇas* well conversant in Vedic *mantras* could show the potency of the *mantras,* but in this age, because there are no such *brāhmaṇas,* all such sacrifices are forbidden. The sacrifice in which horses were offered was called *aśvamedha.* Sometimes cows were sacrificed (*gavālambha*), not for eating purposes, but to give them new life in order to show the potency of the *mantra.* In this age, therefore, the only practical *yajña* is *saṅkīrtana-yajña,* or chanting of the Hare Kṛṣṇa *mantra* twenty-four hours a day.

ŚB 4.13.26

तमूचुर्विस्मितास्तत्र यजमानमथर्त्विजः ।
हवींषि हूयमानानि न ते गृह्णन्ति देवताः ॥ २६ ॥

tam ūcur vismitās tatra
yajamānam athartvijaḥ
havīṁṣi hūyamānāni
na te gṛhṇanti devatāḥ

Synonyms

tam — unto King Aṅga; *ūcuḥ* — said; *vismitāḥ* — in wonder; *tatra* — there; *yajamānam* — to the institutor of the sacrifice; *atha* — then; *ṛtvijaḥ* — the priests; *havīṁṣi* — offerings of clarified butter; *hūyamānāni* — being offered; *na* — not; *te* — they; *gṛhṇanti* — accept; *devatāḥ* — the demigods.

Translation

The priests engaged in the sacrifice then informed King Aṅga: O King, we are properly offering the clarified butter in the sacrifice, but despite all our efforts the demigods do not accept it.

ŚB 4.13.27

राजन् हवींष्यदुष्टानि श्रद्धयासादितानि ते ।
छन्दांस्ययातयामानि योजितानि धृतव्रतैः ॥ २७ ॥

rājan havīṁṣy aduṣṭāni
śraddhayāsāditāni te
chandāṁsy ayāta-yāmāni
yojitāni dhṛta-vrataiḥ

Synonyms

rājan — O King; *havīṁṣi* — sacrificial offerings; *aduṣṭāni* — not polluted; *śraddhayā* — with great faith and

care; *āsāditāni* — collected; *te* — your; *chandāṁsi* — the *mantras*; *ayāta-yāmāni* — not deficient; *yojitāni* — properly executed; *dhṛta-vrataiḥ* — by qualified *brāhmaṇas.*

Translation

O King, we know that the paraphernalia to perform the sacrifice is well collected by you with great faith and care and is not polluted. Our chanting of the Vedic hymns is also not deficient in any way, for all the brāhmaṇas and priests present here are expert and are executing the performances properly.

Purport

It is the practice of the *brāhmaṇas* conversant with the science to pronounce a Vedic *mantra* in the right accent. The combination of the *mantra* and Sanskrit words must be chanted with the right pronunciation; otherwise it will not be successful. In this age the *brāhmaṇas* are neither well versed in the Sanskrit language nor very pure in practical life. But by chanting the Hare Kṛṣṇa *mantra* one can attain the highest benefit of sacrificial performances. Even if the Hare Kṛṣṇa *mantra* is not chanted properly, it still has so much potency that the chanter gains the effect.

ŚB 4.13.28

न विदामेह देवानां हेलनं वयमण्वपि ।
यन्न गृह्णन्ति भागान् स्वान् ये देवा: कर्मसाक्षिण: ॥ २८ ॥

na vidāmeha devānāṁ
helanaṁ vayam aṇv api

yan na gṛhṇanti bhāgān svān
ye devāḥ karma-sākṣiṇaḥ

Synonyms

na — not; *vidāma* — can find; *iha* — in this connection; *devānām* — of the demigods; *helanam* — insult, neglect; *vayam* — we; *aṇu* — minute; *api* — even; *yat* — because of which; *na* — not; *gṛhṇanti* — accept; *bhāgān* — shares; *svān* — own; *ye* — who; *devāḥ* — the demigods; *karma-sākṣiṇaḥ* — witnesses for the sacrifice.

Translation

Dear King, we do not find any reason that the demigods should feel insulted or neglected in any way, but still the demigods who are witnesses for the sacrifice do not accept their shares. We do not know why this is so.

Purport

It is indicated herein that if there is negligence on the part of the priest, the demigods do not accept their share in sacrifices. Similarly, in devotional service there are offenses known as *sevā-aparādha.* Those who are engaged in worshiping the Deity, Rādhā and Kṛṣṇa, in the temple, should avoid such offenses in service. The offenses in service are described in *The Nectar of Devotion.* If we simply make a show of offering services to the Deity but do not care for the *sevā-aparādha,* certainly the Rādhā-Kṛṣṇa Deity will not accept offerings from such nondevotees. Devotees engaged in temple worship should therefore not manufacture their own methods but should strictly

follow the regulative principles of cleanliness, and then offerings will be accepted.

ŚB 4.13.29

मैत्रेय उवाच
अङ्गो द्विजवचः श्रुत्वा यजमानः सुदुर्मनाः ।
तत्प्रष्टुं व्यसृजद्वाचं सदस्यांस्तदनुज्ञया ॥ २९ ॥

maitreya uvāca
aṅgo dvija-vacaḥ śrutvā
yajamānaḥ sudurmanāḥ
tat praṣṭuṁ vyasṛjad vācaṁ
sadasyāṁs tad-anujñayā

Synonyms

maitreyaḥ uvāca — the great sage Maitreya answered; *aṅgaḥ* — King Aṅga; *dvija-vacaḥ* — the *brāhmaṇas'* words; *śrutvā* — after hearing; *yajamānaḥ* — the performer of the sacrifice; *sudurmanāḥ* — very much aggrieved in mind; *tat* — about that; *praṣṭum* — in order to inquire; *vyasṛjat vācam* — he spoke; *sadasyān* — to the priests; *tat* — their; *anujñayā* — taking permission.

Translation

Maitreya explained that King Aṅga, after hearing the statements of the priests, was greatly aggrieved. At that time he took permission from the priests to break his silence and inquired from all the priests who were present in the sacrificial arena.

ŚB 4.13.30

नागच्छन्त्याहुता देवा न गृह्णन्ति ग्रहानिह ।
सदसस्पतयो ब्रूत किमवद्यं मया कृतम् ॥ ३० ॥

nāgacchanty āhutā devā
na gṛhṇanti grahān iha
sadasas-patayo brūta
kim avadyaṁ mayā kṛtam

Synonyms

na — not; *āgacchanti* — are coming; *āhutāḥ* — being invited; *devāḥ* — the demigods; *na* — not; *gṛhṇanti* — are accepting; *grahān* — shares; *iha* — in the sacrifice; *sadasaḥ-patayaḥ* — my dear priests; *brūta* — kindly tell me; *kim* — what; *avadyam* — offense; *mayā* — by me; *kṛtam* — was committed.

Translation

King Aṅga addressed the priestly order: My dear priests, kindly tell me what offense I have committed. Although invited, the demigods are neither taking part in the sacrifice nor accepting their shares.

ŚB 4.13.31

सदसस्पतय ऊचुः
नरदेवेह भवतो नाघं तावन् मनाक्स्थितम् ।
अस्त्येकं प्राक्तनमघं यदिहेदृक् त्वमप्रजः ॥ ३१ ॥

sadasas-pataya ūcuḥ

nara-deveha bhavato
nāghaṁ tāvan manāk sthitam
asty ekaṁ prāktanam aghaṁ
yad ihedṛk tvam aprajaḥ

Synonyms

sadasaḥ-patayaḥ ūcuḥ — the head priests said; *nara-deva* — O King; *iha* — in this life; *bhavataḥ* — of you; *na* — not; *agham* — sinful activity; *tāvat manāk* — even very slight; *sthitam* — situated; *asti* — there is; *ekam* — one; *prāktanam* — in the previous birth; *agham* — sinful activity; *yat* — by which; *iha* — in this life; *īdṛk* — like this; *tvam* — you; *aprajaḥ* — without any son.

Translation

The head priests said: O King, in this life we do not find any sinful activity, even within your mind, so you are not in the least offensive. But we can see that in your previous life you performed sinful activities due to which, in spite of your having all qualifications, you have no son.

Purport

The purpose of marrying is to beget a son, because a son is necessary to deliver his father and forefathers from any hellish conditional life in which they may be. Cāṇakya Paṇḍita therefore says, *putra-hīnaṁ gṛhaṁ śūnyam:* without a son, married life is simply abominable. King Aṅga was a very pious king in this life, but because of his previous sinful activity he could not get a son. It is concluded, therefore, that if a person does not get a son it is

due to his past sinful life.

ŚB 4.13.32

तथा साधय भद्रं ते आत्मानं सुप्रजं नृप ।
इष्टस्ते पुत्रकामस्य पुत्रं दास्यति यज्ञभुक् ॥ ३२ ॥

tathā sādhaya bhadraṁ te
ātmānaṁ suprajaṁ nṛpa
iṣṭas te putra-kāmasya
putraṁ dāsyati yajña-bhuk

Synonyms

tathā — therefore; *sādhaya* — execute the sacrifice to get; *bhadram* — good fortune; *te* — to you; *ātmānam* — your own; *su-prajam* — good son; *nṛpa* — O King; *iṣṭaḥ* — being worshiped; *te* — by you; *putra-kāmasya* — desiring to have a son; *putram* — a son; *dāsyati* — He will deliver; *yajña-bhuk* — the Lord, the enjoyer of the sacrifice.

Translation

O King, we wish all good fortune for you. You have no son, but if you pray at once to the Supreme Lord and ask for a son, and if you execute the sacrifice for that purpose, the enjoyer of the sacrifice, the Supreme Personality of Godhead, will fulfill your desire.

ŚB 4.13.33

तथा स्वभागधेयानि ग्रहीष्यन्ति दिवौकसः ।

यद्यज्ञपुरुषः साक्षादपत्याय हरिर्वृतः ॥ ३३ ॥

tathā sva-bhāgadheyāni
grahīṣyanti divaukasaḥ
yad yajña-puruṣaḥ sākṣād
apatyāya harir vṛtaḥ

Synonyms

tathā — thereupon; *sva-bhāga-dheyāni* — their shares in the sacrifice; *grahīṣyanti* — will accept; *diva-okasaḥ* — all the demigods; *yat* — because; *yajña-puruṣaḥ* — the enjoyer of all sacrifices; *sākṣāt* — directly; *apatyāya* — for the purpose of a son; *hariḥ* — the Supreme Personality of Godhead; *vṛtaḥ* — is invited.

Translation

When Hari, the supreme enjoyer of all sacrifices, is invited to fulfill your desire for a son, all the demigods will come with Him and take their shares in the sacrifice.

Purport

Whenever a sacrifice is performed, it is meant for satisfying Lord Viṣṇu, the enjoyer of the fruits of all sacrifices; and when Lord Viṣṇu agrees to come to a sacrificial arena, all the demigods naturally follow their master, and their shares are offered in such sacrifices. The conclusion is that the sacrifices performed are meant for Lord Viṣṇu, not for the demigods.

ŚB 4.13.34

तांस्तान् कामान् हरिर्दद्याद्यान् यान् कामयते जनः ।
आराधितो यथैवैष तथा पुंसां फलोदयः ॥ ३४ ॥

tāṁs tān kāmān harir dadyād
yān yān kāmayate janaḥ
ārādhito yathaivaiṣa
tathā puṁsāṁ phalodayaḥ

Synonyms

tān tān — those; *kāmān* — desired objects; *hariḥ* — the Lord; *dadyāt* — will award; *yān yān* — whatsoever; *kāmayate* — desires; *janaḥ* — the person; *ārādhitaḥ* — being worshiped; *yathā* — as; *eva* — certainly; *eṣaḥ* — the Lord; *tathā* — similarly; *puṁsām* — of men; *phala-udayaḥ* — the result.

Translation

The performer of the sacrifices [under karma-kāṇḍa activities] achieves the fulfillment of the desire for which he worships the Lord.

Purport

In the *Bhagavad-gītā* the Lord says that He awards benedictions to the worshiper according to his desire. The Supreme Personality of Godhead gives all living entities conditioned within this material world full freedom to act in their own way. But to His devotee He says that instead of working in that way, it is better to surrender unto Him, for He will take charge of the devotee. That is the difference between a devotee and

a fruitive actor. The fruitive actor enjoys only the fruits of his own activities, but a devotee, being under the guidance of the Supreme Lord, simply advances in devotional service to achieve the ultimate goal of life — to go back home, back to Godhead. The significant word in this verse is *kāmān,* which means "sense gratificatory desires." A devotee is devoid of all *kāmān.* He is *anyābhilāṣitā-śūnya:* a devotee is always devoid of all desires for sense gratification. His only aim is to satisfy or gratify the senses of the Lord. That is the difference between a *karmī* and a devotee.

ŚB 4.13.35

इति व्यवसिता विप्रास्तस्य राज्ञः प्रजातये ।
पुरोडाशं निरवपन् शिपिविष्टाय विष्णवे ॥ ३५ ॥

iti vyavasitā viprās
tasya rājñaḥ prajātaye
puroḍāśaṁ niravapan
śipi-viṣṭāya viṣṇave

Synonyms

iti — thus; *vyavasitāḥ* — having decided; *viprāḥ* — the *brāhmaṇas*; *tasya* — his; *rājñaḥ* — of the king; *prajātaye* — for the purpose of getting a son; *puroḍāśam* — the paraphernalia of sacrifice; *niravapan* — offered; *śipi-viṣṭāya* — to the Lord, who is situated in the sacrificial fire; *viṣṇave* — to Lord Viṣṇu.

Translation

Thus for the sake of a son for King Aṅga, they decided to offer

oblations to Lord Viṣṇu, who is situated in the hearts of all living entities.

Purport

According to sacrificial rituals, animals are sometimes sacrificed in the *yajña* arena. Such animals are sacrificed not to kill them but to give them new life. Such action was an experiment to observe whether the Vedic *mantras* were being properly pronounced. Sometimes small animals are killed in a medical laboratory to investigate therapeutic effects. In a medical clinic, the animals are not revived, but in the *yajña* arena, when animals were sacrificed, they were again given life by the potency of Vedic *mantras.* The word *śipi-viṣṭāya* appears in this verse. *Śipi* means "the flames of the sacrifice." In the sacrificial fire if the oblations are offered into the flames, then Lord Viṣṇu is situated there in the form of the flames. Therefore Lord Viṣṇu is known as Śipiviṣṭa.

ŚB 4.13.36

तस्मात्पुरुष उत्तस्थौ हेममाल्यमलाम्बरः ।
हिरण्मयेन पात्रेण सिद्धमादाय पायसम् ॥ ३६ ॥

tasmāt puruṣa uttasthau
hema-māly amalāmbaraḥ
hiraṇmayena pātreṇa
siddham ādāya pāyasam

Synonyms

tasmāt — from that fire; *puruṣaḥ* — a person; *ut-*

tasthau — appeared; *hema-mālī* — with a golden garland; *amala-ambaraḥ* — in white garments; *hiraṇ-mayena* — golden; *pātreṇa* — with a pot; *siddham* — cooked; *ādāya* — carrying; *pāyasam* — rice boiled in milk.

Translation

As soon as the oblation was offered in the fire, a person appeared from the fire altar wearing a golden garland and a white dress. He was carrying a golden pot filled with rice boiled in milk.

ŚB 4.13.37

स विप्रानुमतो राजा गृहीत्वाञ्जलिनौदनम् ।
अवघ्राय मुदा युक्तः प्रादात्पत्न्या उदारधीः ॥ ३७ ॥

sa viprānumato rājā
gṛhītvāñjalinaudanam
avaghrāya mudā yuktaḥ
prādāt patnyā udāra-dhīḥ

Synonyms

saḥ — he; *vipra* — of the *brāhmaṇas*; *anumataḥ* — taking permission; *rājā* — the King; *gṛhītvā* — taking; *añjalinā* — in his joined palms; *odanam* — rice boiled in milk; *avaghrāya* — after smelling; *mudā* — with great delight; *yuktaḥ* — fixed; *prādāt* — offered; *patnyai* — to his wife; *udāra-dhīḥ* — liberal-minded.

Translation

The King was very liberal, and after taking permission from the priests, he took the preparation in his joined palms, and after smelling it he offered a portion to his wife.

Purport

The word *udāra-dhīḥ* is significant in this connection. The wife of the King, Sunīthā, was not fit to accept this benediction, yet the King was so liberal that without hesitation he offered to his wife the boiled rice in milk *prasāda* received from the *yajña-puruṣa.* Of course, everything is designed by the Supreme Personality of Godhead. As will be explained in later verses, this incident was not very favorable for the King. Since the King was very liberal, the Supreme Personality of Godhead, in order to increase his detachment from this material world, willed that a cruel son be born of the Queen so that the King would have to leave home. As stated above, Lord Viṣṇu fulfills the desires of the *karmīs* as they desire, but the Lord fulfills the desire of a devotee in a different way so that the devotee may gradually come to Him. This is confirmed in the Bhagavad-gītā (*dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*). The Lord gives the devotee the opportunity to make progress further and further so that he may come back home, back to Godhead.

ŚB 4.13.38

सा तत्पुंसवनं राज्ञी प्राश्य वै पत्युरादधे ।
गर्भं काल उपावृत्ते कुमारं सुषुवेऽप्रजा ॥ ३८ ॥

sā tat puṁ-savanaṁ rājñī
prāśya vai patyur ādadhe
garbhaṁ kāla upāvṛtte

kumāraṁ suṣuve 'prajā

Synonyms

sā — she; *tat* — that food; *pum-savanam* — which produces a male child; *rājñī* — the Queen; *prāśya* — eating; *vai* — indeed; *patyuḥ* — from the husband; *ādadhe* — conceived; *garbham* — pregnancy; *kāle* — when the due time; *upāvṛtte* — appeared; *kumāram* — a son; *suṣuve* — gave birth to; *aprajā* — having no son.

Translation

Although the Queen had no son, after eating that food, which had the power to produce a male child, she became pregnant by her husband, and in due course of time she gave birth to a son.

Purport

Among the ten kinds of purificatory processes, one is *puṁ-savanam,* in which the wife is offered some *prasāda,* or remnants of foodstuff offered to Lord Viṣṇu, so that after sexual intercourse with her husband she may conceive a child.

ŚB 4.13.39

स बाल एव पुरुषो मातामहमनुव्रत: ।
अधर्मांशोद्भवं मृत्युं तेनाभवदधार्मिक: ॥ ३९ ॥

sa bāla eva puruṣo
mātāmaham anuvrataḥ
adharmāṁśodbhavaṁ mṛtyuṁ
tenābhavad adhārmikaḥ

Synonyms

saḥ — that; *bālaḥ* — child; *eva* — certainly; *puruṣaḥ* — male; *mātā-maham* — maternal grandfather; *anuvrataḥ* — a follower of; *adharma* — of irreligion; *aṁśa* — from a portion; *udbhavam* — who appeared; *mṛtyum* — death; *tena* — by this; *abhavat* — he became; *adhārmikaḥ* — irreligious.

Translation

That boy was born partially in the dynasty of irreligion. His grandfather was death personified, and the boy grew up as his follower; he became a greatly irreligious person.

Purport

The child's mother, Sunīthā, was the daughter of death personified. Generally the daughter receives the qualifications of her father, and the son acquires those of the mother. So, according to the axiomatic truth that things equal to the same thing are equal to one another, the child born of King Aṅga became the follower of his maternal grandfather. According to *smṛti-śāstra,* a child generally follows the principles of his maternal uncle's house. *Narāṇāṁ mātula-karma* means that a child generally follows the qualities of his maternal family. If the maternal family is very corrupt or sinful, the child, even though born of a good father, becomes a victim of the maternal family. According to Vedic civilization, therefore, before the marriage takes place an account is taken of both the boy's and girl's families. If according to astrological calculation the combination is perfect, then marriage takes place. Sometimes, however, there is a

mistake, and family life becomes frustrating.

It appears that King Aṅga did not get a very good wife in Sunīthā because she was the daughter of death personified. Sometimes the Lord arranges an unfortunate wife for His devotee so that gradually, due to family circumstances, the devotee becomes detached from his wife and home and makes progress in devotional life. It appears that by the arrangement of the Supreme Personality of Godhead, King Aṅga, although a pious devotee, got an unfortunate wife like Sunīthā and later on a bad child like Vena. But the result was that he got complete freedom from the entanglement of family life and left home to go back to Godhead.

ŚB 4.13.40

स शरासनमुद्यम्य मृगयुर्वनगोचरः ।
हन्त्यसाधुर्मृगान् दीनान् वेनोऽसावित्यरौज्जनः ॥ ४० ॥

sa śarāsanam udyamya
mṛgayur vana-gocaraḥ
hanty asādhur mṛgān dīnān
veno 'sāv ity arauj janaḥ

Synonyms

saḥ — that boy of the name Vena; *śarāsanam* — his bow; *udyamya* — taking up; *mṛgayuḥ* — the hunter; *vana-gocaraḥ* — going into the forest; *hanti* — used to kill; *asādhuḥ* — being very cruel; *mṛgān* — deer; *dīnān* — poor; *venaḥ* — Vena; *asau* — there he is; *iti* — thus; *araut* — would cry; *janaḥ* — all the people.

Translation

After fixing his bow and arrow, the cruel boy used to go to the forest and unnecessarily kill innocent deer, and as soon as he came all the people would cry, "Here comes cruel Vena! Here comes cruel Vena!"

Purport

Kṣatriyas are allowed to hunt in the forest for the purpose of learning the killing art, not to kill animals for eating or for any other purpose. The *kṣatriya* kings were sometimes expected to cut off the head of a culprit in the state. For this reason the *kṣatriyas* were allowed to hunt in the forest. Because this son of King Aṅga, Vena, was born of a bad mother, he was very cruel, and he used to go to the forest and unnecessarily kill the animals. All the neighboring inhabitants would be frightened by his presence, and they would call, "Here comes Vena ! Here comes Vena !" So from the beginning of his life he was fearful to the citizens.

ŚB 4.13.41

आक्रीडे क्रीडतो बालान् वयस्यानतिदारुण: ।
प्रसह्य निरनुक्रोश: पशुमारममारयत् ॥ ४१ ॥

ākrīḍe krīḍato bālān
vayasyān atidāruṇaḥ
prasahya niranukrośaḥ
paśu-māram amārayat

Synonyms

ākrīḍe — in the playground; *krīḍataḥ* — while playing; *bālān* — boys; *vayasyān* — of his age; *ati-dāruṇaḥ* — very cruel; *prasahya* — by force; *niranukrośaḥ* — merciless; *paśu-māram* — as if slaughtering animals; *amārayat* — killed.

Translation

The boy was so cruel that while playing with young boys of his age he would kill them very mercilessly, as if they were animals meant for slaughter.

ŚB 4.13.42

तं विचक्ष्य खलं पुत्रं शासनैर्विविधैर्नृपः ।
यदा न शासितुं कल्पो भृशमासीत्सुदुर्मनाः ॥ ४२ ॥

taṁ vicakṣya khalaṁ putraṁ
śāsanair vividhair nṛpaḥ
yadā na śāsituṁ kalpo
bhṛśam āsīt sudurmanāḥ

Synonyms

tam — him; *vicakṣya* — observing; *khalam* — cruel; *putram* — son; *śāsanaiḥ* — by punishments; *vividhaiḥ* — different kinds of; *nṛpaḥ* — the King; *yadā* — when; *na* — not; *śāsitum* — to bring under control; *kalpaḥ* — was able; *bhṛśam* — greatly; *āsīt* — became; *su-durmanāḥ* — aggrieved.

Translation

After seeing the cruel and merciless behavior of his son, Vena, King Aṅga punished him in different ways to reform him, but

was unable to bring him to the path of gentleness. He thus became greatly aggrieved.

ŚB 4.13.43

प्रायेणाभ्यर्चितो देवो येऽप्रजा गृहमेधिनः ।
कदपत्यभृतं दुःखं ये न विन्दन्ति दुर्भरम् ॥ ४३ ॥

prāyeṇābhyarcito devo
ye 'prajā gṛha-medhinaḥ
kad-apatya-bhṛtaṁ duḥkhaṁ
ye na vindanti durbharam

Synonyms

prāyeṇa — probably; *abhyarcitaḥ* — was worshiped; *devaḥ* — the Lord; *ye* — they who; *aprajāḥ* — without a son; *gṛha-medhinaḥ* — persons living at home; *kad-apatya* — by a bad son; *bhṛtam* — caused; *duḥkham* — unhappiness; *ye* — they who; *na* — not; *vindanti* — suffer; *durbharam* — unbearable.

Translation

The King thought to himself: Persons who have no son are certainly fortunate. They must have worshiped the Lord in their previous lives so that they would not have to suffer the unbearable unhappiness caused by a bad son.

Purport

It is said that a married couple must have a son, otherwise their family life is void. But a son born without good qualities is as good as a blind eye. A blind eye has no use for seeing, but it is

simply unbearably painful. The King therefore thought himself very unfortunate to have such a bad son.

ŚB 4.13.44

यतः पापीयसी कीर्तिरधर्मश्च महान्नृणाम् ।
यतो विरोधः सर्वेषां यत आधिरनन्तकः ॥ ४४ ॥

yataḥ pāpīyasī kīrtir
adharmaś ca mahān nṛṇām
yato virodhaḥ sarveṣāṁ
yata ādhir anantakaḥ

Synonyms

yataḥ — on account of a bad son; *pāpīyasī* — sinful; *kīrtiḥ* — reputation; *adharmaḥ* — irreligion; *ca* — also; *mahān* — great; *nṛṇām* — of men; *yataḥ* — from which; *virodhaḥ* — quarrel; *sarveṣām* — of all people; *yataḥ* — from which; *ādhiḥ* — anxiety; *anantakaḥ* — endless.

Translation

A sinful son causes a person's reputation to vanish. His irreligious activities at home cause irreligion and quarrel among everyone, and this creates only endless anxiety.

ŚB 4.13.45

कस्तं प्रजापदेशं वै मोहबन्धनमात्मनः ।
पण्डितो बहु मन्येत यदर्थाः क्लेशदा गृहाः ॥ ४५ ॥

kas taṁ prajāpadeśaṁ vai

moha-bandhanam ātmanaḥ
paṇḍito bahu manyeta
yad-arthāḥ kleśadā gṛhāḥ

Synonyms

kaḥ — who; *tam* — him; *prajā-apadeśam* — son in name only; *vai* — certainly; *moha* — of illusion; *bandhanam* — bondage; *ātmanaḥ* — for the soul; *paṇḍitaḥ* — intelligent man; *bahu manyeta* — would value; *yat-arthāḥ* — because of whom; *kleśa-dāḥ* — painful; *gṛhāḥ* — home.

Translation

Who, if he is considerate and intelligent, would desire such a worthless son? Such a son is nothing but a bond of illusion for the living entity, and he makes one's home miserable.

ŚB 4.13.46

कदपत्यं वरं मन्ये सदपत्याच्छुचां पदात् ।
निर्विद्येत गृहान्मर्त्यो यत्क्लेशनिवहा गृहाः ॥ ४६ ॥

kad-apatyaṁ varaṁ manye
sad-apatyāc chucāṁ padāt
nirvidyeta gṛhān martyo
yat-kleśa-nivahā gṛhāḥ

Synonyms

kad-apatyam — bad son; *varam* — better; *manye* — I think; *sat-apatyāt* — than a good son; *śucām* — of grief; *padāt* — the source; *nirvidyeta* — becomes

detached; *gṛhāt* — from home; *martyaḥ* — a mortal man; *yat* — because of whom; *kleśa-nivahāḥ* — hellish; *gṛhāḥ* — home.

Translation

Then the King thought: A bad son is better than a good son because a good son creates an attachment for home, whereas a bad son does not. A bad son creates a hellish home from which an intelligent man naturally becomes very easily detached.

Purport

The King began to think in terms of attachment and detachment from one's material home. According to Prahlāda Mahārāja, the material home is compared to a blind well. If a man falls down into a blind well, it is very difficult to get out of it and begin life again. Prahlāda Mahārāja has advised that one give up this blind well of home life as soon as possible and go to the forest to take shelter of the Supreme Personality of Godhead. According to Vedic civilization, this giving up of home by *vānaprastha* and *sannyāsa* is compulsory. But people are so attached to their homes that even up to the point of death they do not like to retire from home life. King Aṅga, therefore, thinking in terms of detachment, accepted his bad son as a good impetus for detachment from home life. He therefore considered his bad son his friend since he was helping him become detached from his home. Ultimately one has to learn how to detach oneself from attachment to material life; therefore if a bad son, by his bad behavior, helps a householder to go away from home, it is a boon.

ŚB 4.13.47

एवं स निर्विण्णमना नृपो गृहा-
न्निशीथ उत्थाय महोदयोदयात् ।
अलब्धनिद्रोऽनुपलक्षितो नृभि-
र्हित्वा गतो वेनसुवं प्रसुप्ताम् ॥ ४७ ॥

evaṁ sa nirviṇṇa-manā nṛpo gṛhān
niśītha utthāya mahodayodayāt
alabdha-nidro 'nupalakṣito nṛbhir
hitvā gato vena-suvaṁ prasuptām

Synonyms

evam — thus; *saḥ* — he; *nirviṇṇa-manāḥ* — being indifferent in mind; *nṛpaḥ* — King Aṅga; *gṛhāt* — from home; *niśīthe* — in the dead of night; *utthāya* — getting up; *mahā-udaya-udayāt* — opulent by the blessings of great souls; *alabdha-nidraḥ* — being without sleep; *anupalakṣitaḥ* — without being seen; *nṛbhiḥ* — by people in general; *hitvā* — giving up; *gataḥ* — went off; *vena-suvam* — the mother of Vena; *prasuptām* — sleeping deeply.

Translation

Thinking like that, King Aṅga could not sleep at night. He became completely indifferent to household life. Once, therefore, in the dead of night, he got up from bed and left Vena's mother [his wife], who was sleeping deeply. He gave up all attraction for his greatly opulent kingdom, and, unseen by anyone, he very silently gave up his home and opulence and proceeded towards the forest.

Purport

In this verse the word *mahodayodayāt* indicates that by the blessings of a great soul one becomes materially opulent, but when one gives up attachment to material wealth, that should be considered an even greater blessing from the great souls. It was not a very easy task for the King to give up his opulent kingdom and young, faithful wife, but it was certainly a great blessing of the Supreme Personality of Godhead that he could give up the attachment and go out to the forest without being seen by anyone. There are many instances of great souls leaving home in this way in the dead of night, giving up attachment for home, wife and money.

ŚB 4.13.48

विज्ञाय निर्विद्य गतं पतिं प्रजाः
पुरोहितामात्यसुहृद्गणादयः ।
विचिक्युरुर्व्यामतिशोककातरा
यथा निगूढं पुरुषं कुयोगिनः ॥ ४८ ॥

vijñāya nirvidya gataṁ patiṁ prajāḥ
purohitāmātya-suhṛd-gaṇādayaḥ
vicikyur urvyām atiśoka-kātarā
yathā nigūḍhaṁ puruṣaṁ kuyoginaḥ

Synonyms

vijñāya — after understanding; *nirvidya* — being indifferent; *gatam* — had left; *patim* — the King; *prajāḥ* — all the citizens; *purohita* — priests; *amātya* — ministers; *suhṛt* —

friends; *gaṇa-ādayaḥ* — and people in general; *vicikyuḥ* — searched; *urvyām* — on the earth; *ati-śoka-kātarāḥ* — being greatly aggrieved; *yathā* — just as; *nigūḍham* — concealed; *puruṣam* — the Supersoul; *ku-yoginaḥ* — inexperienced mystics.

Translation

When it was understood that the King had indifferently left home, all the citizens, priests, ministers, friends, and people in general were greatly aggrieved. They began to search for him all over the world, just as a less experienced mystic searches out the Supersoul within himself.

Purport

The example of searching for the Supersoul within the heart by the less intelligent mystics is very instructive. The Absolute Truth is understood in three different features, namely impersonal Brahman, localized Paramātmā, and the Supreme Personality of Godhead. Such *kuyoginaḥ,* or less intelligent mystics, can by mental speculation reach the point of the impersonal Brahman, but they cannot find the Supersoul, who is sitting within each living entity. When the King left, it was certain that he was staying somewhere else, but because the citizens did not know how to find him they were frustrated like the less intelligent mystics.

ŚB 4.13.49

अलक्षयन्तः पदवीं प्रजापते-
र्हतोद्यमाः प्रत्युपसृत्य ते पुरीम् ।

ऋषीन् समेतानभिवन्द्य साश्रवो
न्यवेदयन् पौरव भर्तृविप्लवम् ॥ ४९ ॥

alakṣayantaḥ padavīṁ prajāpater
hatodyamāḥ pratyupasṛtya te purīm
ṛṣīn sametān abhivandya sāśravo
nyavedayan paurava bhartṛ-viplavam

Synonyms

alakṣayantaḥ — not finding; *padavīm* — any trace; *prajāpateḥ* — of King Aṅga; *hata-udyamāḥ* — having become disappointed; *pratyupasṛtya* — after returning; *te* — those citizens; *purīm* — to the city; *ṛṣīn* — the great sages; *sametān* — assembled; *abhivandya* — after making respectful obeisances; *sa-aśravaḥ* — with tears in their eyes; *nyavedayan* — informed; *paurava* — O Vidura; *bhartṛ* — of the King; *viplavam* — the absence.

Translation

When the citizens could not find any trace of the King after searching for him everywhere, they were very disappointed, and they returned to the city, where all the great sages of the country assembled because of the King's absence. With tears in their eyes the citizens offered respectful obeisances and informed the sages in full detail that they were unable to find the King anywhere.

Purport

Thus end the Bhaktivedanta purports of the Fourth Canto, Thir-

teenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Description of the Descendants of Dhruva Mahārāja."

